

# THE APOCALYPSE

A STUDY

ARCHBISHOP BENSON

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AN INTRODUCTORY STUDY OF THE  
REVELATION OF ST JOHN THE DIVINE





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AN INTRODUCTORY STUDY OF THE  
REVELATION OF ST JOHN THE DIVINE  
BEING A  
PRESENTMENT OF THE STRUCTURE OF THE BOOK  
AND OF THE  
FUNDAMENTAL PRINCIPLES OF ITS INTERPRETATION

BY

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SOMETIME ARCHBISHOP OF CANTERBURY.

Ὁ ἔχων οὖς ἀκοῦσάτω.

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## EDITOR'S PREFACE.

WHEN my father's work on *Cyprian*<sup>1</sup> was drawing to a close, M. Larpent, the friend who had been helping him in the final verifications, suggested that he must now embark on a study of Tertullian. My father opened a drawer and, shewing M. Larpent a heap of manuscript, said that his first work must be to finish this—a book on the Revelation of St John.

All his life, perhaps, he had been peculiarly interested in the Revelation. One of our earliest associations as children, with Sunday, is the vision of the pure 'river of the water of life, clear as crystal,' of the 'new heavens and the new earth,' as, week after week, the rhythm of the words in the chapter he had chosen for Sunday morning prayers fell upon the ear.

When this book was actually begun I do not know, but for many years he habitually worked at it before breakfast, and on any unoccupied Sunday afternoons.

In 1891 he wrote:

'A scrap of time daily on the Revelation, which can never be interpreted without its proper Methodic, Dramatic and Choric arrangement, and a clear sight of its Voices, Guides and Keys—I see it all—have it all in my head—but my fingers cannot find time to set it in visible order.'

A certain balance of the artistic and metaphysical quality of mind seems to have fitted him peculiarly for this work. On a due proportion of these qualities the intellectual comprehension of symbolism plainly depends. The mind which naturally expresses itself in symbolism cannot always translate it into terms of thought;

<sup>1</sup> *Cyprian, his Life, his Times, his Work.*

the purely philosophic mind will generally deal too literally with symbolism or wholly put it aside.

But my father had a strong visionary strain. The material of dreams—things physically incapable of combination—had with him a pictured coherence, a richness of description, a vividness of detail, which enabled him to understand and to set forth the scenery of the Revelation as a picture transcending the conditions of this world, wholly beyond the limits of art to realise, but hardly stretching beyond the power of a vivid imagination to visualise.

Thus he describes the 'unities' of this spiritual drama :

'All is unmeasured alike in space and time. An interval occurs and the Seer knows it to be a thousand years. Babylon is seen as clearly across Asia as Jerusalem and Patmos in the foreground.'

And as, in ascending a mountain, the world opens out beyond the known limits of space, so he makes the imagination mount to see 'the universe of man,' as it lies spread out before St John: 'the angels in their ministries and their multitudes,' the 'firmament below' and underneath 'the midheaven of cloud, of the flying eagle, the sky of men in which angels pass and repass on errands for the Earth'; then the 'rolling up' of this scene; its re-appearance; the Earth 'spread out in vast surfaces, mountains and rivers, land and sea, as in Scipio's dream,' with 'its chief creatures, shipping' and 'the wild hordes' of its remoter parts. The imagination toils more after him in picturing the scene of the Heavens—the celestial Temple with its angelic priests, and the 'glassy crystal sea' growing 'sub-lustrous with fire'; but again he makes one realise, as perhaps one never realised before, the vision of the descending city, 'a very great country,' its vast encircling wall, resting on its strata of jewel rock, with the crystal river of Life pouring down its central street between the 'fruitful forest' of its wooded banks.

But the feeling my father had for symbolism did not end here. There are touches which shew that his own comprehension of it was leading him into more mystical regions—leading apparently to some essential identity of the symbol with the thing symbolised. Thus in shewing how in the choruses there is a 'fourfold singing' of the cherubs—emblems of all created things; a threefold ascription from the beings close about the throne, and a sevenfold chorus of the angels, he says 'numbers must be regarded as more than symbols

when used in these relations to the Divine, the Perfect and the Created.'

This was on the one side a line of thought which he himself might have followed out; on the other hand the same faculty was at work in his immediate desire to shew the book 'written out fair as a beautiful work of art'; as a book which is not itself a drama but 'is like the relating of a drama' whose great choruses celebrate 'the spiritual progress of the cause of Christ, the successive defeats of evil, the growing conquest of all things by good.'

Yet here again the artistic point of view is secondary,—the artistic treatment the means to an end; he subordinated 'the matchless free march of the old English' to exacter renderings, and the essays that accompany the text analyse the structure closely in order the better to display it.

These very analyses are indissolubly connected with the vivid power of realisation which is in itself part of the explanation as well as the ultimate object of the writer. The realisation inspires the analysis; the proportions given through analysis help to construct the picture. Thus the apparent transgression of grammatical form (i. 5) in the three titles of our Lord appear to him to be accounted for by a sudden turn of thought which makes them the starting-point of four Dicta giving 'the Cardinal points of the Theology of the Apocalypse' (Essay III., pp. 42—44).

The clearly realised scene of the Guide-Angel 'talking' with John and describing the city which is descending before their eyes, is made the explanation of the apparently ungrammatical nominatives used in the description (xxi. 11—14, 18—21, pp. 23, 137) and the cause of the sudden change into future tenses (xxi. 24—27, pp. 24, 138) as the Hierophant instructs the seer 'in the coming occupation of the scene before him.'

Thus also it is through the realisation of the state of mind of the speakers—the Angel 'energetically, like Paul and Barnabas at Lystra, diverting adoration from himself,'—the Seer in his musing 'repeating in a future tense what had just been shewn as a picture and described in the aorist'—or again in his attitude of 'one watching actions and startled suddenly by a turn in them'—that light is thrown on puzzling points of grammar; as my father makes it appear that the mood of the writer lies more closely underneath the forms of language than is realised or allowed by most men.

The book is concerned only in the most indirect way with the question of criticism. My father assumes the identity of authorship with the Gospel; and this allowed he shews how certain passages which have seemed puzzling in the Apocalypse are paralleled by others, less rugged, in the Gospel.

In 1896 the tale of chapters was practically complete, and my father wrote, March 22 :

‘Have now practically finished a big book, unless I add a few of the Greek comments. If it ever sees the light many will think it a very odd book. Folks are edified in such different ways. But it has edified me, which was what I began it for.’

His life's work on *Cyprian* was at last prepared for the press, and he carried it with him to Ireland on his last journey; but he also, most characteristically, took with him the MSS. of the Revelation, that no moment might be lost in the intervals. Thus he was working at this book also up to the day of his death.

There are instances in which the editing of an incompleted book must be in some sort as responsible as the authorship; in which the Editor must re-examine, re-touch or modify, even if he need not actually model or re-model the work.

In this case there was little question of the kind. On the one hand the book was in all its parts complete, though in none was it finished. On the other hand it is, as it stands, so unique and so suggestive that we dared not do more than was simply necessary. It is better to leave a characteristic work rough-hewn than to let any hand but that of the master round the outlines and smooth the surfaces.

Thus all the work which it has been my privilege and delight to do, with the indispensable and invaluable help of those named below, has been to prepare the book for publication, to carry out details on lines definitely laid down or distinctly indicated, to remove obvious slips, to trace references. A few editorial notes it has been found necessary to add. To avoid confusion I have distinguished these from notes added by the author, but I must here state that in those which contain facts for the student I have had the learned assistance of M. Alexis Larpent, for whose devoted care in all that concerns my father's work we cannot be too grateful.



As it would have been my father's own desire to submit, before publication, such a book as this to friends whose criticism and opinion he valued ; so when it was prepared as far as possible on the lines he had indicated, I ventured to ask his life-long friend the Bishop of Durham to read the proofs in slip. I need hardly tell with what warmth and fulness of attention he responded, and, though inclined to take in many respects a position different from that of my father, with what delicate and minute criticism he has helped us<sup>1</sup>. To others, named below, I am specially indebted for help on definite points.

It will be well to shew how far the different chapters required such treatment, that the work of the author may be clearly distinguished from that for which the editing is responsible.

The changes in my father's handwriting, the scraps of notes kept, the condition of the MSS. and the paper used, the corrections and re-corrections, all shew with more or less certainty the comparative date at which the chapters were written, the condition of finish and the possibility of alteration.

The chapters from 'Introduction' to the end of 'the Aphorisms of Auberlen' had with perhaps one exception been written and corrected more than once in earlier years. The final corrections alluded to in a diary extract of '96 had begun not at the Introduction, but at 'The Persons' (Essay I.), and been carried through this and the 'Hierophant.' About this time the Essay on 'The Voices' appears to have been added, and whether this should precede or follow 'The Choric Songs,' was never definitely settled<sup>2</sup>.

My father seems to have then passed on in his final corrections to the later chapters of the book, so that the Essays from the end of 'Hierophant' to the 'Breviate' had been passed over, or at any rate not systematically revised.

But the 'Breviate,' though it seems to have been finished early, was written out in what appeared to be its final form. Yet that this was still waiting for revision will appear from such a fact as that there was no abstract made of the verses 19·9—11. The curious repetition which appears in 6·1—9 I have kept because the MS. shewed every evidence of deliberate correction. I can only hypothetically suggest a reason for it (see note, p. 50).

The reader will notice the importance of the varying margins in

<sup>1</sup> E.g. editorial notes on pp. 117, 122, 158 are given by the Bishop of Durham.

<sup>2</sup> See Introduction, p. 5 and note.

Breviate and Text as presenting more easily to the eye something of the structure of the book.

For the exact detail of these margins the Editor is to some extent responsible, as the 'scale of notation,' so to speak, had been slightly changed in working them out. This is a not unnatural error for one who had to carry on the work at long intervals of time, and was at once an enthusiast of detail, and yet with a strangely treacherous memory, of the lapses of which he was partly conscious.

Though the whole text had been quickly gone through by my father himself, only the beginning and end had been carefully marked and revised. A part of the last chapter had, however, been printed, and he had himself seen and approved this, which gave the clue as to the way in which all was to be carried out. For, with characteristic love of detail, all was settled, margins, the size of the page, the manner of printing references,—the very type that was to be used—had been carefully considered and decided upon.

Many of these details have a definite significance, not only an aesthetic value.

*Margins.* The main principle appeared to be that the lines of the narration should begin in the first margin. Speeches as well as some subordinate sentences are distinguished by the second; the choruses are marked by the third, and sayings of our Lord and great pronouncements by the fourth. There are certain exceptions, the reason of which will be easily seen.

Emphasis is given by *capitals* and by *spacing*. The great name 'The I AM' is all in capitals (1·8), and the title of the Trinity, in whose name John is sent on his mission (1·4, 5).

Certain great pronouncements are marked by having the first words in capitals,—

Such are the comments of the Hierophant: 'HERE IS THE.....' ('mind that hath wisdom,' 'patience and faith of the saints'); and the Beatitudes which the Angel notes, or the Voice of Jesus pronounces: 'BLESSED ARE THEY' (IS HE).....

The varying size of the *capital headings of sections* draws attention to their varying importance in the structure of the whole. *Spacing* also gives emphasis or clearness. The direction to print (13·5) 'to deal for forty and two months,' is undoubtedly to call the attention to this particular symbolic period of time paralleled by the 1260 days, or 'time, times and half a time.'

The *punctuation* cannot be regarded as complete. My father had definite and original views on punctuation, regarding it, so to speak, as a necessary evil, to be employed only when the order of sentences and the methods of printing left the meaning still ambiguous. Thus he had left a direction that all the punctuation of the Revised Version (which he used as a basis on which to work out his own translation) should, with the exception of full stops, be left out. He intended to put in such punctuation as was advisable in the proof. I have added only what was absolutely necessary.

*References.* One great point which my father desired to bring out was the extent to which the Scriptures were used by the author of the Revelation. He had himself marked with quotation marks (see Introduction, p. 4) the Revised Version and had filled in the references in the first and last chapters and a few other places. He intended to add the rest in proof.

Much of the point of his work therefore would have been lost if references had not been supplied throughout. His own references are made on the basis of those given in Westcott and Hort's Greek Testament. Yet some of these he appears to have deliberately omitted, others which he has added have often a certain rarity or subtlety of suggestion. I desired to distinguish therefore, what had been accepted or suggested by himself from those added later. I have therefore not added quotation marks where he himself had not put them, as an attentive reader will find no difficulty in identification; and I have marked with an asterisk all those references which he himself had written in.

For the rest the references in Westcott and Hort's Greek Testament have been added, and these Professor Mason revised and supplemented. To Professor Mason thanks are due moreover for his kindness in reading the proof-sheets, and for his suggestions. A few references were given by my brother, the Rev. R. H. Benson, who gave assistance also in seeing the work through the press. Thanks are also due to Miss Rose Selfe for her careful transcription for press of the very difficult manuscript.

As regards the translation, the question of *uniformity of rendering* was the most difficult.

For my father's general principle I can but refer the reader to his own clear statement in the Introduction (pp. 3, 4). His practice is plainly based on the principle that absolutely equivalent translation

is in the nature of things impossible. Thus not only does he not translate the same Greek word by the same English word in different places, but he does not translate the same passage in the same way in the Essays and in the Text.

Yet the differences are plainly deliberate. Some are due to the desire to give now the literal, and now the idiomatic or literary English. 'The Voice of the Throned' he says in the essay on the Hierophant (p. 23) 'ratifies and realises the fact in four words,—“Behold, I make all new,”' accommodating the words to the forceful brevity of the Greek. But in his Text the English naturally runs 'I make all things new.'

A more important instance is the translation of *φιάλαι*. In most places he has followed the truer translation of 'Bowls' which he evidently approved, and the angels hold 'Bowls of incense.' But in the 15th chapter was a pencil note to the effect that 'Vials of wrath' had become a classical expression, and that no one would say 'Bowls of wrath,' and (with two exceptions) the notes which concern this part of the Text spoke of 'Vials' not of 'Bowls.' The Text was unfinished and his mind apparently undecided on the point. I have kept 'Vials' wherever these *φιάλαι* filled with the plagues are in question, in accordance with what appeared to be his principle—namely that a translation enshrined in a well-known passage may become fixed by that passage as a classical expression and remain the right translation there, although it may be rendered by some specialisation or deviation of popular usage not the most literal and not the most correct translation elsewhere. Thus I have often heard him deprecate the change made by the Revised Version of 'charity' into 'love' in 1 Cor. xiii.

The cases in which more than one English word expresses in part the meaning of the Greek are too numerous to mention. *ὑπομονή* is rendered sometimes 'endurance,' sometimes 'patience.' Here again my father may have been influenced by the fact that some expressions like 'the patience and the faith' have become peculiarly dear and familiar to English ears.

But a stronger instance of this kind is the translation of *ἀδικεῖν*. There is a note on Ch. vii. 2: "wrong" does not in the Apocalypse lose its sense, as here, of the innocent creation.' And throughout he translates *ἀδικεῖν*, where it concerns sinful beings, as 'hurt,' but as 'wrong' when it implies innocent suffering. Thus he renders ix. 4

'that they shall not wrong the grass of the earth...but *hurt* only such men'; but when it is a question of the Two who suffer for their witness to God (xi. 5) he renders 'If any man willet to wrong them'; for these two are suffering innocently.

Again some special context or reference may make sometimes one word and sometimes another the most appropriate to use.

'The Star of dawn' he prefers for the text in xxii. 16, but when in the Essay (Hierophant, p. 27) he refers to the 'Star' which 'flames in the forehead of the morning sky' it is more natural to give the usual translation of the 'Star of morning.'

Ξύλον is translated 'Tree of Life' in ii. 7, for the context is 'which is in the Paradise of God' and the reference to Gen. ii. 9; iii. 22. But in xxii. 2 where the ξύλον is said 'to be on this side of the river and on that' it is plainly, as my father often said, not a tree but a forest of trees, and he translates it 'Wood of Life.'

The 'Grammar of Ungrammar' was the least finished chapter, and it is here that editing in the ordinary sense has been most necessary. (See notes, pp. 131, 156.)

Some of the notes he had planned are but roughly sketched out. The index originally ran 'Notes on λέγων and ἔχων, δίδωμι, ὅταν, μετὰ ταῦτα, γίνομαι, Neuter plurals with plural verbs, Mistranslations, Renderings.' But in the chapter γίνομαι was included with Renderings; and a note headed 'Vividness. Perfects and Aorists' is added, 'Apparently real Slips,' with which the rough notes end, I take to be the beginning of an attempt to work out a pencil note: 'There should be a final list of things which I cannot explain.'

But the main difficulty in this chapter was that the whole argument is treated without any reference to a possible Hebrew influence. My father was not a Hebrew scholar. It is very improbable that he would have published the chapter without some consideration of this other side and some reference to it. Yet the chapter although incomplete is in the opinion of those consulted so original and so fruitful in suggestion that we determined to publish it with two or three small excisions, where the suggestions could not be sufficiently supported. Thanks are specially due to my uncle, Mr Arthur Sidgwick, for help in this matter, and for his careful consideration of certain points of Greek that were referred to him.

There are two things which seem to account for the incompleteness of the Nero essay. In his diary, in the summer of '96, my father

speaks of 'doing a good deal to the Vision of the Wild Beast.' This work was revision, but it does not appear to have extended beyond a re-arrangement and correction of the Chapter, and the re-writing of the first page. Even on this re-written page there was a note questioning the position of the chapter, whether it should stand as at present or as a note to the Essay on 'The Persons'<sup>1</sup>; and a note in the margin of the last sentence ran 'Express this more clearly.' But apart from this unfinished condition there is a certain impatience in his handling of a theory which all 'congruity, analogy and proportion' (p. 159) seemed to him to exclude. 'The apparent incongruity of such a mask with the scheme of the drama of powers and principles, its lack of analogy, its want of proportion, might seem to forbid an importation of lampoon.' He had sketched out a refutation of the theory not because he considered that it had any weight in itself but partly because of the weight of those who had 'lent themselves to its plausibilities,' and above all because this was the best example of a method of interpretation wholly opposed to his own fundamental principles. If this instance goes all such interpretations must go. How alien such a method is to the principles which he himself suggests may be judged from the chapter 'What was 'Apocalypse?' and what is 'The Apocalypse?'' This chapter was, of all, the most complete. This alone had been submitted to the criticism of one or two intimate friends. Even this, however, would undoubtedly have received more correction from one who like my father was never weary of turning a phrase that it might express, if not easily or lucidly, at any rate finely and suggestively that which he meant to convey. The position of this chapter was not entirely settled; my father had debated the question of making it an introduction to the whole; but in view of the clearly reasoned plan of the Introduction I have not liked to alter the sequence.

But it will not perhaps be amiss for the reader to glance at this chapter first, for in spite of the decided words of the Introduction, the scope and purpose of such a book as this is easily misunderstood. The innate tendency of the Western nature to a definite and even material interpretation of symbol and prophecy makes many rush to such a book as this seeking to find in it a key to the cypher of history. But my father guards himself expressly against any idea

<sup>1</sup> Its length as well as the statement of the Introduction made this undesirable.

of giving an interpretation of the book; he indicates rather the principles of such interpretation, confining himself to an explanation of the nature of apocalypse. The chapter called 'Aphorisms from Auberlen' is drawn up to illustrate what is meant by 'principles being the subject of prophecy': thus that the application of prophecy is not its rendering in any particular historic series of events, but is found in the formative and destructive principles which make history and determine events.

'We find Persons and Events' he says 'to be subjects of prophecy only if they are unique and solitary examples of a principle' (p. 48), and the Gospel facts could be in this sense subjects of Apocalypse (p. 116) as being root facts of history.

Thus the treatment may in some sense be said to be metaphysic rather than historic. He does not seek to make application so much as to unfold principles. The Apocalypse he says is simply 'an unveiling of persons and other realities which are about us now and to the end.' 'The things which required unveiling' he defines as 'the spiritual basis of the world—the Unity of GOD—the Character of GOD.' The actual material things of the world may be themselves the veil of the substantial realities which we call spiritual.

But 'the establishment of GOD'S righteousness is the final subject of apocalypse.' 'The Justice of the Character and Government of GOD is worked out through every opposition, perplexity, darkness.'

As the 'whole progressive apocalypse in human history leads on to a manifestation of Jesus Christ in person which will be undeniably apparent to his opponents as well as to believers,' so there is concurrently 'with the Apocalypse of Christ through History an Apocalypse of the Enemies who would confront him,' whether of Living Beings or of 'principles incarnate in multitudes of men.'

That the interpretation is not summed up in any one series of events does not empty the book of historic significance, it increases it a thousandfold, for any period of the history of any nation is but a part of its vast meaning. St John 'is a Seer who sees within all the beneficence and majesty of Government, behind all the wealth and grace of Society, a spirit sitting which is dead against the Christ.' He is the interpreter of those 'most potent influences' 'which work wonders in the life of civilisation as we know it, and seem bright with undying fire.' Thus the Book of his Prophecy is not a magic book.

which properly conjured with will tell the lives and fortunes of nations and kings, but :

'Apocalypsis was necessarily an unveiling in the widest, greatest sense of the Living Christ as part and parcel of our necessary Life—an unveiling of ourselves and of all the rational creation, with its settings as part and parcel of this Oeconomy, or otherwise of that evil World-oeconomy which it was His mission to remove, and replace by an Oeconomy of GOD.'

'The Apocalypse of John is the mirror of the Apocalypsis of the Nations,' its meaning is the mystery of GOD, its application all the history of 'the Times of Christ.' The Apocalypse evidently will take ages to work out. It is not the end of it that is near. But it is no Vision rounded off, belonging to times yet future. The drama began in the world at once, in John's own day. Jesus was then coming quickly and came, not by 'the Second Advent' which the Book describes as near to the end of the world, but by coming to be a factor in the world's history. It was thus He said to the High Priest, '*From henceforth,*' from this moment, ἀπ' ἄρτι, 'ye shall see the Son of man *seated* on the right hand of power and *coming* upon the clouds of the Heaven.'

MARGARET BENSON.



## INTRODUCTION.

THE purpose of this little book is a quiet and modest one. It makes no pretensions to be an Interpretation, still less what many Interpretations are, a new Prophecy. It is meant only to help people to 'read' the Apocalypse as itself counsels people to 'read' it, without additions or subtractions. In answer once to the question, 'WHAT is the form the Book presents to you?' the reply of an intelligent and devout reader was, 'It is Chaos.'

If any complicated book were so presented to 'reader' or 'hearer' that preludes and contents, 'arguments' and comments, visions, choruses, prologues and epilogues ran straight on in ordinary paragraphs, or verses, without any such ordering of the text as the modern is used to, and without the traditional modes of recitation which the antient with his stronger memory enjoyed, 'Chaos' it would seem to be.

That is what has befallen this unique Book.

To take one kind of example. As we read onward, in ch. xiv. 8 Babylon seems to be spoken of as already 'fallen.' In xvi. 19 she is 'remembered' or 'made mention of before GOD to give her the cup of wrath' (as if she were still un-fallen). In xvii. 4 the splendour and mystery of her sin is described as dominant, and described for the first time. In xviii. 2 an Angel declares her 'fallen' in the same words as in xiv. 8. In xviii. 4 begins the prolonged Dirge over her.

In xviii. 21 an Angel says she shall be thrown down like the stone which he hurls into the sea. In xix. 2 is the Heavenly Chorus over her fall.

This is Chaos. But when it is seen that xiv. 8 belongs to a Prelude, is one of a series of warnings and of invitations which shadow out a future; that xvi. 19 is the preparation for her punishment and overthrow, which are lamented, xviii. 4; that xviii. 21 means not that her fall is in the future, but that the future shall see no restoration of her; the whole takes shape as a consecutive dramatic Action.

The following is an instance of a different sort of confusion, which remains hopeless so long as the 'reader' sees nothing of the structure of the book.

An outline of the fortunes of the Temple, its Court and its Holy City is given in ch. xi. Two Witnesses or Prophets are said to be slain there by 'The Wildbeast which rises out of the Abyss,' warring with the holy, when as yet there has been no mention of any Wildbeast. The period of the activity of those two personages had been 1260 days, and for 42 months (*i.e.* the same length of time) the City was in the possession of the Gentiles.

Presently after, in ch. xii., comes another vision, in which, soon after its opening (xiii. 1), a Wildbeast rises out of the Abyss and wars with 'the holy.' The period of his power is 42 months, the length of time during which the City had been occupied. And the Woman against whom and against whose 'seed' he wars is hid from him in the desert the same period of 1260 days (xii. 6), which is also counted as 'a time, times and half a time' (xii. 14).

As regards Structure, it is evident that these two visions are not chronologically consecutive; a power, which arises only in the second, intervenes crucially in the first.

The primary aspect of the two visions is as of the same period treated first from a Jewish and then from a Gentile point of view. But however this may be, the first is not

earlier in time than the second, and may be said to be parallel.

The literary structure of work like this plainly needs attention if the work has a meaning. If we would go on higher or deeper in its interpretation, the literary structure of the composition demands our first study. It is want of acquaintance with this structure which has led some of the best writers to lay down 'principles of Anticipation' for their own guidance through such perplexities as the above, and to discover rules of the 'Doubling of Representations'—'the first ideal, the second actual'—of the same facts. I believe that there is no occasion for any of these unnatural involutions. Attempts to methodise this book on occult principles, which would render any other book unintelligible, will, I think, appear to be needless and therefore hopeless, when once the book is written out fair as a beautiful work of art, the orderly workmanship of a great and beautiful soul seeing more and farther than other men. Such it should be if it claims human attention. Such it should be if it is on a level with the rest of the 'Divine Library.' I have tried so to write it out, in a clear sequence of what in a Drama would be *Acts* and *Scenes*. I have given a running abstract in the margin, and such headings to sections as seem of service to keep the visions distinct before the eye, and have prefixed a short Table or Breviate which will show the relation of the visions or sections to each other more readily than the turning of pages.

As to the Rendering. It was not possible to maintain the matchless free march of the old English. It was only possible to seek words and phrases more exactly, as matter of scholarship, fitting from point to point the author's meaning. So few words of different languages are more than partial equivalents for each other; so many terms correspond only in the main use, overlap each other, or fall just short of each other's force, or include two shades, or give only one shade out of two, or by association or derivation emphasize each a fraction, perhaps

a different fraction, of their correspondence, that a determination to use always the same word for the rendering of some original word wrests the sense of sentences. The deflection is increased when not only words but compound phrases are being handled. Slight variations throw sometimes the essential side-light on an original word which can be but imperfectly rendered by any single word.

Each several sentence must be a matter of judgment.

In the Table particularly I find it necessary not to keep the identical rendering of the Text when the whole clause is re-cast. I have printed the Book in sense-lines—the antient stichometrical form, not implying rhythm but finding that form help much to clearness. In other respects I have desired to keep down the use of typographical device.

Quotations of the Old Testament I represent in our ordinary way by inverted commas, finding them less distracting than capitals. Besides, the capitals seem to magnify the authority of the quotation beyond that of the Text in which they are set.

The Greek Text followed is that of Westcott and Hort.

The references have been minutely examined as given in their edition, and in a few instances I hope their splendid accuracy is not diminished by slight change.

I repeat then that I had in view first for my own reading and then gradually for others, nothing but a clear presentment of what St John wrote, without adding or injecting any interpretation. In aiming at this I found myself obliged to make out five short Attempts or Essays to group certain characteristics of the Book in a distinct form under a clear light. They were really Essays in this sense, and they are as follows :

I. Of the Persons, divine and other, who take part in the Action : The *Dramatis Personæ* if it were a Drama.

In the appendix is a note to this Essay upon the strongly-advanced opinion that one of its *Personæ* is the Emperor Nero.

## II. Of the Framework of the Vision.

1. The Angelic guidance under which the Seer beholds it.
2. The Scene upon which the Action proceeds, and with which owing to its vastness the spectator is himself enclosed.
3. The Division of the Action into seven parts by seven Choric songs<sup>1</sup>.

III. Of the Faith, or Belief or Creed which underlies the book so livingly that to a mind not charged with it the significance of the whole pales and fades to nothing.

This *Credo* St John, before relating any vision, marks out in four Cardinal Points, or Primary Articles, a foursquare foundation<sup>2</sup>.

The above-named Attempts may, it is hoped, be of some help to the Reader in reading. The following will be of more use after the Book is read and are placed accordingly.

IV. Of what thing is meant in the New Testament by the term 'Apocalypse'? and what *this our* Apocalypse is?

V. Of the effect which the Construction or Form and Purpose of the Apocalypse have upon the constructions of language and methods of expression, particularly through the weaving in of comments and elucidations into the Text. These observations, though more for scholars, will not as a rule be unintelligible to others. They should have some modifying effect on inconsiderate notions of the style of the writer.

It may appear that the Six Divisions which Aristotle finds in the Drama<sup>3</sup> have presented themselves in these

<sup>1</sup> [A Special Essay *Of the Voices in the Apocalypse* was added later and placed (part 3) before that on *The Choric Songs* (part 4). ED.]

<sup>2</sup> If any object to these terms, Articles, Creed or Belief, as premature I gladly accept any other terms which more adequately express the facts. Meantime I abide by them (1) because the statements in question are clear expressions of doctrinal *truths*; and (2) because they are framed to meet the rapidly forming formulas of Antichrist which, as we see in St John's Epistles, included such subjects as the Natures of Christ, the guilt of sin, impeccability.

<sup>3</sup> [Ἀνάγκη οὖν πάσης τραγωδίας μέρη εἶναι ἕξι, καθ' ἃ ποιά τις ἐστὶν ἡ τραγωδία. Ταῦτα δ' ἐστὶ μῦθος καὶ ἦθος καὶ λέξις καὶ διάνοια καὶ ὄψις καὶ μελοποιία. (*Poet.* 6.) ED.]

Essays, which of course were drawn up without any eye to such Division. In the First, the Mythos or 'Story of the whole with (to some extent) the Ethe,' the developed 'Characters,' 'Moral Atmosphere,' &c.

In the Second, the Opsis or Spectacle and the Melopoëia or Choric Songs.

In the Third and Fourth, the Dianoea, the deep purpose, spiritual aim, religious certainties rooted in the Author, to be grafted in the Reader.

In the Fifth, the Lexis or Diction.

The Book is no Drama. The Action is carried on *per Facta non Verba*. The Persons are not silent, but they use the fewest possible words. To this the Choric Songs are the only exception. Yet the Book is like the relating of a Drama, a narrative of Scenes and Acts which had passed before the eye of the Seer, although on an almost unlimited stage wider than the commonly visible world.

No Christian but must long to see and inherit the Blessing which the Seer, the Angel and the Christ promise to the true Reader and Listener.

The Modern Church can inherit it. The Modern World is in some ways greater than the Antient World. But its peculiar greatnesses evolve a pride in holding, as it thinks, the keys of material nature, a satisfaction in the dethronement of some mysteries, an illogical abandonment of ideals, and a consequent indifference to much that is not indifferent: all which things mean social retrogression when their full power is felt.

The Modern Church has the remedy, if she will teach and live in humility, reverence, and expectation. These are three qualities deeply impressed on the spirit in this Book.

# ESSAY I.

## OF THE PERSONS.

1. Christ is as the Father is (i. 8), the Alpha and the Omega (xxii. 13), the First and the Last, the Origin and the End. He is exhibited as the Living One (i. 18), Who, after passing through death, still is the Living One.

Life prevails more and more through the whole action. The last scenery is the Wood of Life in full fruit and leaf, growing in the heart of the City; and rolling through it the River of Life in full flow. The spiritual progress of the Cause of Christ, the successive defeats of Evil, the growing Conquest of all things by Good are celebrated in the Choric Songs. The universe is claimed advancingly as GOD'S universe—not the universe of His Creation only, but as more and more consciously, confessedly, thankfully His, until there is no sense in which it is not His. Christ appears as the Lamb in the midst of the Throne (v. 6); the Rider setting out on the White Horse (vi. 2); as the Infant, the Seed of the Woman, the predestined Shepherd of Nations (xii. 5); as the Lamb on Sion (xiv. 1); as the Reaper of the Earth (xiv. 14—16); as mounted again on His White Horse at the head of the heavenly Armies (xix. 11); as the Judge (xx. 11); as occupying one Throne with GOD (xxii. 1).

2. The Enemies of Christ are :

First, the Destroyer. He reappears all through the Book till he is overthrown. He is the Rider of the Red Horse (vi. 4); Apollyon (Abaddon), (ix. 11); The Dragon (xii. 3); The Primeval (*ἀρχαῖος*) Serpent...Diabolos, Satan (xii. 9).

The Indications of his origin are as belonging to heaven (xii. 3, 4). He does not appear as having any known beginning, or as deriving any elements of his being from earth.

3. This Destroyer evokes other agents, who, unlike him, draw their origin from earth and sea. Such are the Wild-beast of the Sea (xiii. 1); his False Prophet who is the Wild-beast of the Earth (xiii. 11); the Figure made on earth and animated by the False Prophet and worshipped (xiii. 14, 15); each of these breathes out another Tempting Power (xvi. 13, 14); the Woman on the scarlet Wildbeast (xvii. 3). These separate figures of Corruption or Perversion belong to the development of the Vision, when it has reached an advanced stage of analysis.

xiii. 1

xiii. 11

xiii. 14, 15

xvi. 13, 14

xvii. 3

That Christ may be presented, not completely—(that is impossible)—but as completely as each case requires, He appears in the various figures and aspects we have mentioned. In order to present a complete idea of the Enemies, they also must come under different aspects. We must see them not only as Creatures raised out of physical elements by the great foe. We must recognise their spiritual power, as—(it necessarily must be so)—an endowment originally of GOD; as operative groupings of influences connected with and arising out of His world and work; produced by a divine necessity—so to speak—out of conditions of the universe which have suffered, because divine, not obliteration but perversion. They too can only enter a drama or a spectacle in the form of Beings.

Such representations of foes are the two Riders who ride across the sky following the Conqueror and the Destroyer.

4. Priesthood is eminently a divine Creation, Power, Endowment of Humanity. There is no higher. The Priesthood of the Body of Christ, the Priesthood of all members of the Redeemed Community, is treated as an axiom (i. 6). The ordinary exercise on earth of their Priestly function is, by the terms and limits of human society, concentrated in an Order, as the organic Priesthood of the Community. The power of sight belongs to the whole man by his brain, but is exercised through the instrument of the eye.

i. 6

The organic Priesthood is represented vested in Angels (xv. 6)<sup>1</sup>, just as similarly the oversight of the Churches is so represented in the Angels of the Seven Epistles; while the Priesthood of the whole is represented as perfected for ever in

xv. 6

<sup>1</sup> *Hierophant*, pp. 18, 19, and note on xv. 6, 7, p. 91.



those Blessed Ones who have part in the First Resurrection (xx. 4, 6).

xx. 4, 6

The organic human order is liable to corruption which is fatal in proportion to the spirituality and fulness of its charge, and to the weight or value of the deposit committed to it.

If the spirit of an organic Priesthood becomes infected with the spirit of a world already infected by the Destroyer, the phenomena which it exhibits and developes are those of spiritual selfishness, a Corporate Egotism. The Order assumes the place of GOD in respect of Conscience ; fixes new terms of remission, adopts self-satisfying and impressive methods of self-purgation (Col. ii. 23), a meritorious asceticism, assumes a propitiatory position external to the congregation, external (if it be Christian) to the Christ ; professing to do the things which He did. It becomes an isolated entity, a self by itself. Priesthood is transformed into a Priest-craft of ethnic character. It becomes a spiritual foe.

Its fortunes in detail are worked out later in the Book. It first appears in the first grand grouping of the Four Persons who ride across the sky (vi. 2—8). Upon its appearance the intellectual side of Communion between GOD and Man is obscured. The Teaching of the Divine Word becomes feeble, timorous and rare. There is a 'Famine of the Word of the Lord.'

vi. 2—8

Nevertheless it is not within the reach of Priest-craft to interrupt those Divine Graces which are conveyed, whether otherwise or Sacramentally, direct from Christ the Head and Sole Fount of Priesthood.

If the organic human Priesthood be ever so corrupt, it has no influence to 'hurt' the Unction of the Holy One (1 Ep. John ii. 20), or the Wine of the Passion. It can make the corn of the Word, which it is charged to distribute, scarce and dear.

It is thus that the 'Dispenser' or Steward of GOD in His household, to whom the Balances are committed that he may give them their 'portion' seasonably, becomes a power adverse to his master and author.

He is readily recognised as the Third Rider (vi. 5, 6).

vi. 5, 6

5. There is a Fourth Figure,—the last Enemy that shall be destroyed,—Death. Although his results are in many

aspects beneficent, yet his extension to man from creatures naturally mortal, his interim closure of divine effort, his removal of divinised men and even of the Divine Man himself, make him from stage to stage a hinderer and foe of GOD'S work in the world. There is also beyond this world a death to that life which, though lodged in the material creature, is not of this world. Hence Death to be truly imaged must be a dual figure (vi. 8).

vi. 8

6. Thus of the Four representations of the ruling powers which ride the world<sup>1</sup>, two are of individual living Persons,—viz. Christ and the Antient Enemy. Their ceaseless energy in the field of human life is unveiled: the other two have a symbolic life. The Impersonation of Death as a 'Living' Enemy is universal. And Impersonation is necessarily employed to bring Principles up to the possibilities of 'representation' on their own true level. Thus Aeschylus has 'Violence' and 'Might'<sup>2</sup> rivetting the limbs of Prometheus, and Euripides has 'Death' in Dialogue with Apollo.

The two former Powers are Principles no less than Persons. Their action is in the spiritual region, 'drawing men unto them' and forming them and forming society. They nowhere appear mingling as actors among men.

To some students it has presented itself as a certainty that one Wildbeast, the Wildbeast of the Abyss (xvii. 3), (and also one of its heads), was a living man, a contemporary in a certain sense of St John.

xvii. 3

The apparent incongruity of such a mask with the scheme of this drama of powers and principles, its lack of analogies, its want of proportion, might seem to forbid an importation of lampoon. But as these considerations have not outweighed a strong conviction, others of a different order must be weighed. The space consumed in the weighing requires that they should be cast into a separate note, for which see Appendix, p. 159.

7. In the Vision of the Woman bearing the Man-Child, which is caught up to GOD and His Throne, and in the Vision of the Two Witnesses, who for three years and a half suspend

<sup>1</sup> [Cf. *Breviate* on vi. 1, p. 50. These are 'the Four Powers which will dispute the world,' though when first seen they are simply riding across the sky. See below § 9, p. 12. ED.]

<sup>2</sup> κράτος.

the rainfall, and, after suffering martyrdom, ascend to heaven, the Seer had before him the thought of the Virgin Mother and of Elijah. But as to the former there is no question of her reappearance as a person, or of her exercising spiritual influence in the world.

If the Two Witnesses who are seen actually using the prophetic function among men, and martyred, represented Persons of the future and not Principles, they would be the only two individualised actors on the whole vast scene, excepting Christ and the Destroyer, and their energies would be employed in a quite different manner. 'The False Prophet' (xiii. 11 ff.) seems to be among men, but he is represented with Wild-beast symbols. xiii. 11 ff.

Notions have been held both separately or together that the Woman who flies before the Dragon into '*the Wilderness*' (xii. 14) is seen again in '*a Wilderness*'<sup>1</sup> corrupted into Babylon riding the Dragon (xvii. 3), and that the same Woman, purified and 'arrayed in white,' becomes as in the parable of Hosea's Wife the Bride (xix. 8) (Hos. ch. i.—iv.): that accordingly this figure is the Church of Three Periods. If there is no revolt in the mind against the conception of such a *dramatis persona* as the Mother of Christ becoming the Harlot and after that the Bride of Christ, there are points to be observed in the Book itself. xii. 14  
xvii. 3  
xix. 8

(1) The Woman who gives birth to the Christ is nourished in 'her own place' (xii. 14) in the wilderness, away from the serpent's presence, whilst the City belongs to the Gentiles, the Two Witnesses prophesy, and the Wildbeast reigns and wars. xii. 14

The Dragon 'went away' from her (xii. 17). There is no hint of his having any chance to corrupt her. xii. 17

(2) Babylon is not described as falling from purity into corruption. She is from the first a corrupting spirit. She comes out of the Wilderness on the Dragon, as the first Wildbeast comes out of the sea (xiii. 1) when the Dragon stands beside it, and the second 'comes up out of the earth' (xiii. 11). Again, there is no hint of a purification of Babylon. If Babylon could have been purified this would have been the very action to describe at length. It would have been the very eye of the Apocalypse. But the people who might have purified her if xiii. 1  
xiii. 11

<sup>1</sup> A. V. translates wrongly '*The wilderness.*'

xvii. 16 it had been possible, are called out of her, lest they should themselves be lost in the intensity of her corruption. She is devoured and burnt utterly with fire (xvii. 16).

(3) The Bride is nowhere described as one who had passed through torment and burning. The beloved people of GOD have existed the whole time. We may remark in passing that it would be quite a different thing from this for art to represent by three different personages three different estates of humanity.

vii. 9—14 8. It will not appear to 'him that readeth' attentively that the picture of the human race is only one of sin and tears, of anger and devastation. The process of the conversion of Man to GOD is not described. This is the assumed platform of the whole Book. It has taken place on an almost infinite scale in vii. 9—14, yielding an 'uncounted multitude.' The thought of such a countless multitude faithful and suffering 'for the Name,' all through underlies the whole view of the warfare.

xv. 4 xviii. 4 To the last the People of GOD are living on in the midst of the Great City. The Victors arriving from the war bring news that the Nations are coming in (xv. 4). It is not until the immediate approach of its overthrow that an Exodus is proclaimed (xviii. 4).

The formation of the Church by the 'daily' increment of the *σωζόμενοι* (Acts ii. 47) is implied even in the 'He that overcometh' of each of the Seven Epistles; the calls and falls and recalls, the repentances, apostasies and martyrdoms of individuals, the shortcomings and dangers of individual rulers, are the necessary foundation and construction of the groupings of society, the vast masses which are imaged in the Book.

vi. 2 xix. 11 ff. vi. 3—6 xix. 19, xx. 10, xiii. 11 9. The thought of the Four Principles, though now they ride across the sky without entering into the drama, is consistent through the whole of it. They cover the whole area and period of it. The Vision as it expands or develops retains them still, whether under the same or under exactly distributed forms. The White-horsed crowned Christ (vi. 2) is the final Conqueror (xix. 11 ff.). The Red-horsed Destroyer and the False Steward of the Black Horse, who depraves Religion (vi. 3—6), are analysed in the developed action into the Red Dragon, the Wildbeast of the Sea, the False Prophet or Wildbeast of the Land (xix. 19, xx. 10, xiii. 11), and the Scarlet Queen with her Wildbeast who perhaps is the Dragon

reappearing (xvii. 3). The Destroyer and all his destroying and corrupting agents are shewn first under the image of the Red and Black Riders. They are vanquished and perish (xix. 19, 20, xx. 10) in one destruction. The Death and Hades of the Pale Horse (vi. 7, 8) restore their victims (xx. 13) and perish together (xx. 14).

## ESSAY II.

### OF THE FRAMEWORK.

The title of the Book sets forth the genesis of the Apocalypse in accurate steps.

GOD'S Angels, and, at least in the days of His flesh, the Son Himself 'knew not the day and hour' (Matt. xxiv. 36). After His Resurrection 'all authority was given to Him in heaven and on earth' (Matt. xxviii. 18). So we read here that GOD is the fountain of the knowledge of things, which were to become actual, with speed, and that He gives them to Jesus Christ to shew to His servants.

Our Lord by the 'mission of His Angel' 'signified'<sup>1</sup> them to His servant John, who recorded or 'put in evidence' all that he saw.

In this communication from the Eternal Father to the Christian people there are three intermediaries, Jesus Christ, the Angel, and St John. It is then assumed that in the Christian Congregation there will be Readers and Hearers.

It will be observed that the word for the 'sending' of the Angel (*ἀποστείλας*) is the word which describes the fullest powers given by a government to its emissaries or commissioners. It was so used at Athens of certain commissioners, and it is the word from which 'Apostle' is derived<sup>2</sup>.

<sup>1</sup> 'Signified' is an appropriate word as covering both the ways in which Christ used the service of His Angel.

<sup>2</sup> Mark the precision of the original expressions:—ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ Ἀγγέλου αὐτοῦ πρὸς τοὺς δούλους αὐτοῦ Ἰωάννη, ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ἃσα εἶδεν.—Compare together xxii. 6 'The GOD of the spirits of the prophets sent His Angel to shew His servants things which must come to pass with speed' (...ἀπέστειλεν...δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει) and xxii. 16 'I Jesus sent mine Angel to witness to you these things upon the Churches' (ἐπεμψα). Ἐπεμψα represents.

We write 'Hierophant' in the heading of section (1) in an exalted sense, because this Angel's work is the true counterpart of what men yearned after when they sought guidance through the mysteries which lay behind their life's experience.

Of the two sections which follow one will be devoted to the Guide and his Guidance. Without a clear recognition of these, some passages will seem still to remain in chaos, while with the recognition some great perplexities will disappear. The other section will survey the 'Scene' before which the Seer finds himself, or through which the Guide leads him. This is scarcely more subject to change than the *Scena* of a classical drama.

In these two sections On the Guidance itself, and the Scene upon which the Guidance comes into play, there may be some appearance of repetition. But it will be, I believe, as slight as is possible in twice traversing the ground. To have crossed it but once—with the attention fixed on two such different objects—would have caused great sacrifice of clearness.

### (1) HIEROPHANT.

In what way then did the Angel-Guide discharge his Mission? What was the method of his action?

We shall find that for a while it was by the constant guidance of his voice, but after a time by accompanying the Seer in person. This Angel has a part of his own to take in the action of the Apocalypse, and when his part is done he twice comes to the side of St John, and takes him with him to shew him severally the Two Cities. Up till then he has his eye on him and directs him by word. When he comes he uses each time the same expression 'Hither I shall shew thee,' or xvii. 1  
'let me shew thee,'—*δεῦρο, δείξω σοι.* xxi. 9

His Mission opens thus: St John hears behind him a i. 10—17  
voice like a trumpet's bidding him 'write in a book and send to Seven Churches named what now he looks upon' (*ὁ βλέπεις*).

the moving, so to speak, from place to place, *ἀπέστειλεν* the authority and fulness of the commission.

It might seem as if in direct construction *ἀποστείλας* in i. 1 were connected with *ὁ θεός*, as *ἀπέστειλεν* is in xxii. 6, but *δείξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει* is a clause which, shewing the purpose of GOD's gift, provides a virtually new subject for *ἐσήμανεν* in our Lord, who receives it first from His Father.

i. 15 Turning toward the unseen speaker he sees Christ standing amid the Seven Candelabra which represent those Churches. The voice was the voice of a Herald<sup>1</sup>, and not the Voice of Christ which sounded next on his ear like a 'Voice of Many Waters.' Ezekiel had already used the comparison of that soft, distinct, amazing sound, the 'glorious' voice of 'the breaking deep, with all tones of waters blending.' To Ezekiel the sound of the rushing wings of the cherub-throne was 'like the noise of great waters, as the *Voice of the Almighty*, the voice of speech.' John had listened to that sound continually in Patmos.

i. 19 Christ confirms to him the injunction to 'write the things which just now he saw' (...*ἃ εἶδες καὶ ἃ εἰσὶν*), but adds that he is to give their meaning and to write also 'things which are about to come to pass (to become actual) after these' (*καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα*).

Thus the Angel has his commission to guide and to exhibit, and St John his commission to note and to write the Revelation, and the latter having listened to the Seven Epistles from our Lord's lips, which the Trumpet Voice bade him write, the Guidance through the succeeding visions begins. The Book in which St John is to write is so often mentioned as 'this Book' that we conceive of him as having Roll and Stylus with him throughout the action.

iv. 1 The same Trumpet Voice as before bids St John 'Go up this way'—that is through a door which he sees opened in heaven,—'and I shall shew thee the things which must come to pass' (...*καὶ δείξω σοι ἃ δεῖ γενέσθαι*).

Again it is as follows that the Angel's Mission ends.

xxi. 6 In xxi. 6 the things which thus were to come to pass are said by Christ to have presented themselves, to have come into being, *Γέγοναν*<sup>2</sup>. All have been shewn as they are to take place in their order. When we reach the close of all, and the final attestations and injunctions, the Angel's task is done. xxii. 6, 7 'These words are faithful and real, and the Lord, the GOD of

<sup>1</sup> See Essay II. (3) *Of the Voices*, pp. 35, 36.

<sup>2</sup> If *γένεγοναν* grammatically links on to *οὗτοι οἱ λόγοι* (which is doubtful, though it includes them) it must be remembered that *λόγοι* here is the magnificent utterance of the great Voice from the Throne (xxi. 3), which sums up all that has or can come to pass, closing the dark and sorrowful past, and bringing in the eternal Presence, comprehends all that has been taught by eye and ear alike throughout the visions. In xxii. 6 the same expression *οὗτοι οἱ λόγοι* &c. has no actual utterance preceding it.



the spirits of the prophets, sent His Angel to shew to His servants the things which must come to pass, with speed, and behold I am coming fast,'—ἀπέστειλεν...δείξαι...ἃ δεῖ γενέσθαι ἐν τάχει.

We will now follow the steps between this beginning and this end of the Mission.

Throughout the Book there are again and again words of authority distinguishable from every other of the many voices which sound about John, words of direction and of explanation or comment, given simply, sometimes with, sometimes without the addition that the voice was 'out of heaven,' where, it must be remembered, St John was, standing at gaze, until the Guide withdraws him to go elsewhere.

In x. 4 he hears 'a voice out of the heaven' bidding him x. 4  
'seal the things which the seven thunders talked and not write them'—that is some sevenfold utterance from the Throne<sup>1</sup>.

And in x. 8 the same voice, 'the voice which I heard out x. 8  
of the heaven, I heard it again talking with me.' It tells him to 'go away' to 'withdraw' (ὑπαγε)<sup>2</sup>, and take the Booklet in the hand of the Angel who stood on sea and land. He returns to earth and does it, interchanging speech with the Angel. Others then tell him that he has now to prophesy again, and that against the greatest earthly powers.

Still on earth, he receives a Reed to measure the earthly xi. 1  
Temple. The expression is peculiar—καὶ ἐδόθη μοι κάλαμος ὁμοῖος ῥάβδῳ, λέγων<sup>3</sup>. It is not said who gave it him, but that the giver spoke to him, and we observe that in xxi. 15 xxi. 15  
the Angel Guide bears a measuring Reed of gold.

When the terrible Vision of the Two Witnesses in the xi. 15  
City round the Temple is past, John is in his place again in heaven, hearing and seeing things which would not be seen from earth. His standpoint from xi. 15 onwards is the same evidently as before—He went to receive the 'Little Book' and to measure, and then returned.

In the Visions of the Wildbeasts, which follow the Dragon's xiii. 1 ff.  
rout, explanations of the things and beings seen are given, which can only proceed from some Instructor. They are not patent in the things themselves, but are interpretations of

<sup>1</sup> See Essay II. (3) *Of the Voices*, p. 36.

<sup>2</sup> See the constant use of the word in the Apocalypse.

<sup>3</sup> On the same adverbial use of λέγων see *Grammar of Ungrammar*, pp. 146 ff.

them, mixed with foreshewings of what they will do and what will become of them. Each such interpretation or foreshewing is followed up by a Comment in a special form, which is used only in this portion of the book.

Thus the description of the powers and the world-wide worship of the Wildbeast of the Earth is followed by

xiii. 9, 10

IF ANY HATH EAR, let him hear.

'If any *is* for captivity, into captivity' he goeth away....

'If any' shall kill 'with sword, with sword' must he be killed.

HERE IS THE patience and the faith of the holy.

Again, after the description of the powers of the Wildbeast of the Sea and his world-wide energy in enforcing the 'stamp' and the 'number' of the Wildbeast of the Earth, we have

xiii. 18

HERE IS THE Wisdom.

HE THAT HATH mind, let him reckon the number of the Wildbeast,

For it is a number of man,

And the number of him is Six hundred sixty six.

xiv. 6—12

After the Three warning proclamations which are made by three Angels on wing: Of the worship of GOD, Of the fate of Babylon, and Of the eternal penalty of worshipping the Wildbeast, come these words

xiv. 12

<sup>1</sup> HERE IS THE patience of the holy—

They that go-on-keeping the commandments of GOD and the faith of Jesus.

xiv. 13

And<sup>2</sup> then a 'voice out of the heaven' bids him 'Write' the tender Blessing on Christ's departing ones (words for which alone the Apocalypse was worth writing), their Rest, the Permanence of their Record.

The form of 'HERE IS THE—' recurs once more, as we shall see presently, but at this point a great change takes place in the manner in which St John is directed.

xiv. 13

After xiv. 13 there is no further mention in the rest of the Book of the 'voice out of the heaven' directing him<sup>3</sup>. But what happens is this.

xv. 5, 6

In xv. 5, 6 he had seen Seven Angels come out of the Heavenly Temple. They were vested like Priests, and there were put into their hands the Sacrificial Bowls in which the

<sup>1</sup> On the construction see *Grammar of Ungrammar*, p. 133.

<sup>2</sup> #κωσα here has the genitive.

<sup>3</sup> [xviii. 4 is not addressed to St John; xxi. 3 is not a directing voice; and there is no other mention of 'a Voice' as such. ED.]

Priests offered propitiatory blood, pouring it at the foot of the Altar. The Bowls are now brimming<sup>1</sup> with Divine Wrath, and are not poured out before the Temple. The Angels go away to shed them on the earth. The sight of these Angels with their Bowls was 'a great sign.' The Temple as they leave it fills with smoke from the Shechinah, and becomes impenetrable. xv. 1, 2

These are apparently those same Seven Angels—'the Seven who stand in the presence of GOD'—to whom the Seven Priestly Trumpets had before been given for sounding, as the Priests sounded for the doom of the old world-city of Jericho. viii. 2  
xi. 13, 15  
Jos. vi. 4 ff.

Their service now done, the dread Bowls poured out, One of these Seven comes to John and 'talks with him.'

Exactly as the voice that at first 'talked with him' had bidden him 'go up this way and let me [I shall] shew thee things which must come to pass,' and he 'immediately became in spirit,' just so now this Angel talks with him, 'Hither<sup>2</sup>, let me [I shall] shew thee the judgment of the Great Harlot,' and carries him away 'in spirit'—this time to the earth and to a certain 'Wilderness.' iv. 1  
xvii. 1

It was then this Angel-Guide who had hitherto directed him by his voice from afar in heaven, and now gives him his companionship. As an Angel of the Presence, he to whom the office was assigned by GOD and Christ—the Angel of each—is called 'His Angel' at the opening and ending of his duty. As an Angel of the Presence his voice has been [always] up to this point called 'A Voice out of the Heaven.' But henceforth St John describes his speaking by the familiar 'saith he to me' (λέγει μοι), as we shall further explain<sup>3</sup>. i. 1  
xxii. 6

Such a Wilderness as they now enter together he had seen shelter the persecuted Mother. Now he finds there in all their horror and in all their splendour the Harlot Queen and her Wildbeast. The Angel feels his amazement, and asking, 'Wherefore didst thou wonder?'<sup>4</sup> speaks at length (εἰπέν μοι xvii. 3  
xii. 6  
xvii. 7—14

<sup>1</sup> ...φιάλας χρυσᾶς γεμούσας, xv. 7.

<sup>2</sup> The Greek idiom δεῦρο is closely connected with δείξω, which is subjunctive aorist, rather than future, 'let me hither shew thee.'

<sup>3</sup> On εἶπεν and λέγει see below, pp. 21, 22, note 2.

<sup>4</sup> v. 7. Διὰ τί ἐθαύμασας;—this would be too simple a question with such a spectacle before him, were it not that the glory of the Queen was partly irresistible, and there is a tint of admiration in the wonder. It is the same word which is used in v. 8 of her adorers, and of 'the whole earth's' admiration for the Wildbeast (xiii. 3), before it turned into worship (xiii. 8).

...ἐγὼ ἐρῶ σοι) of this mystery, its origin, its development and its defeat, and then goes on to say (καὶ λέγει μοι) what the details 'which thou sawest' mean, and that the Harlot is the now reigning City of the world.

xvii. 15, 16

In the course of his interpretation he uses the very expression which has occurred thrice in the interpretations of the other Wildbeasts.

xvii. 9

HERE IS THE Mind that hath wisdom.

The seven heads are seven mountains where the woman is seated above them :

and they are seven kings.

We may pause now to ask who is the sayer of those weighty words—'HERE IS THE patience, the faith, the wisdom, the mind,' which make some demands on the endurance and the intelligence of the believers who are face to face with the ascendancy of physical power and delight.

It is not St John himself, for each of the sayings contains matter as much revealed to him as anything in the Book, and even more obscure, e.g. the Number of the Wildbeast, the meaning of his Heads and Horns. They are among the things which he most needed to be taught.

xiii. 18

xiii. 9

It is not Christ. The first words of the first saying 'If any hath ear let him hear' might incline one to think it so, because it is His own phrase used with many 'hard sayings' in the Gospels, and used in each of His letters to the Seven Churches. The words about 'taking the sword' are almost His own words to Peter. But these are certainly not conclusive reasons.

xiii. 10

i. 20

It is true that He vouchsafes explanation of the Candelabra and the Stars, but those are actually part of the Vision in which He shews Himself to the Seer, lays His hand on him, and gives him an instant commission to deal with those who are signified by the Stars and Candelabra, the Churches and their Angels. But in this present Vision, on the contrary, He figures in the Actions themselves as the Child, as the Lamb, the Reaper, the White Warrior, the Judge, and His intervention as Interpreter too would be incongruous.

But these words are altogether appropriate to the Great Apocalyptic Angel, who through the whole Book takes charge of John the Seer, first by voice, and then at his side, and to whom the fourth of those two parallel utterances is expressly ascribed.

To return. John is with his Guide in the Wilderness. The whole catastrophe of the Evil Queen is acted out before him. He hears the dirges on earth, the triumphal songs in heaven. They melt into the Chorus of Welcome to the Bride who begins to be expected. xviii. 19  
xix. 7

Thus the Guide has fulfilled his promise to shew him the Judgment of the Great Harlot, and a new hope dawns.

At last (as his voice had done before, xiv. 13) the Guide gives him once more the word to 'Write.' He affirms the fullest force of the changed strain they hear above. As then he blessed the many who were dying in the Lord, so now he stamps the changing of the world by blessing the blessedness of the Guests of the Lamb. xix. 9

And saith he to me xix. 9, 10  
Write, BLESSED ARE THEY which are bidden to the marriage  
supper of the Lamb.

And saith he to me  
These are true words of GOD.

The sights that could be seen from earth are over.

A passionate impulse comes over St John to throw himself before the feet of the great Guide who was opening to him<sup>1</sup> so much of the mystery of the world; not as he fell before Christ 'like a dead man,' but indeed 'to adore him.' He sternly repels him with the admonition that they both bear one prophetic office of witnessing to Jesus, and that adoration is for GOD alone. Now again 'heaven is opened' before him as he saw it at the first, when he passed into it 'in spirit.' Doubtless he re-enters. His place is again near the Throne, since we find in xxi. 6 not only the solemn *εἶπεν* but *εἶπέν μοι* used of the Voice of GOD. Thence he is to see the widest and vastest of all visions. He is not only to watch out of a wilderness the abolition of the Great City. His Guide is near him still, prompting him familiarly (*λέγει*<sup>2</sup>, xix. 10  
xix. 11  
iv. 1, 2  
xxi. 6

<sup>1</sup> This reason is given for the same act in xxii. 8 ... τοῦ δεικνύοντός μοι. Cf. p. 25.

<sup>2</sup> *εἶπεν* occurs very seldom, only five times—*λέγει* occurs nearly a hundred times, often solemnly of course, *τάδε λέγει*, *λέγει ὁ Κύριος*, &c. when no other tense is possible.

St John seems to have selected the verb *εἶπεν* to be an occasional special contrast (it had in its natural use a weightiness) to *λέγειν*.

vii. 14. One of the Elders 'and he spake to me' (very solemn) 'These are they that are coming,' explaining the unnumbered multitude.

xvii. 7. The Angel Guide explains the mystery of the Harlot Woman and the Wildbeast.

xxi. 6. The Throned—at great length—*Γέγονα* 'I am the Alpha,' &c. This

xxi. 5 when he is to write, xxi. 5, as before in xix. 9 and xiv. 13, not as in the earlier part with his 'voice out of heaven'), and apparently as before noting the Beatitudes as they develope.

xx. 6 BLESSED AND HOLY IS HE that hath part in the First Resurrection.

Over these the Second Death hath no power  
but they will be priests of GOD and of Christ  
and will reign with Him [the] thousand years.

xx. 5 He teaches him that they are no more merely at Rest, no more merely wedding-guests, they are to be Immortal Priests and Kings. St John has gone on with his narrative of what he saw and what he knew, and this Beatitude is *how* he knew that they *would* live and reign the 1000 years<sup>1</sup>.

He is to see the last struggle in all heaven and earth of all the Powers (vi. 1—8). At last this too is over with all its terrors. We are carried back in thought to the first hours of the Vision, when the Four Captains rode out in open heaven. The Rider of the White Horse has overthrown the other Three. We are carried back expressly to that first vision of Christ in His Own Person. The two-edged sword issuing from His mouth has swept the field.

xix. 19, 21

i. 16, ii. 16

xxi. 1, 2

We have shewn elsewhere that the first two verses of the twenty-first chapter are the Title of the last Vision<sup>2</sup>. He does not yet relate the new creation or see the descent of the New City. This begins at verse 10. But here he sums up the contents of his next Vision, all that was yet to be seen. After the Title the Vision begins (as frequently) with 'And

xxi. 3

is preceded by (the Angel) λέγει Γράψον : ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν. So Σφράγισον, ἔρχου, &c. and the conversations.

xxii. 6. ?The Angel, εἰπέν μοι (οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ).

xxii. 17. εἰπάτω, 'every hearer,' 'whoever hears' (very solemn) 'let him speak 'Come.''

[vii. 14. καὶ εἶρηκα αὐτῷ. After the chorus the Living Creatures 'answered, saying' to John, 'Who art thou?' &c. 'and I have spoken to him.' This is the surprised awestruck perfect, on which see *Grammar of Ungrammar*, p. 151.]

εἰπεῖν frequent in Gospel and Acts but with deliberateness. εἰπεῖν λόγον, εἰπεῖν ῥῆμα, ἔπος εἰπεῖν, σταθεῖς εἶπεν, καταβάς...πρὸς τοὺς ἀποστόλους εἶπε. Over 1000 times in Gospels and Acts, 224 in St John's Gospel, i.e. εἰπεῖν is used in latter quite as often as in former.

In St John's Epistles εἰπεῖν is used of the declarations which he refutes as to sinlessness, love of the brother; but λέγειν only with χαίρειν λέγειν.

<sup>1</sup> Scribes have omitted the τὰ, not seeing the bearing of it.

<sup>2</sup> This action recommences with ἤκουσα, xxi. 3.

I heard a great voice.' This is the Thunder of the Throne, proclaiming the future immanence of GOD in a restored race, untouched by sorrow. He still calls them men (*ἄνθρωποι*) and they are still to be on earth<sup>1</sup>. This is the Regeneration of Acts iii. 21.

The Voice of The Throned Himself ratifies and realises the fact in four words: 'Behold, I make all new.'

John hears the prompting of the Guide to 'Write: xxi. 5 because these words,' the assurance of the new order, 'are to be trusted and are real.' And the dread Voice of GOD continues, 'They are come into being,' and speaks of Eternity, of the Gift of Life, of Sonship, of the Second xxi. 1-8 Death.

And now once more the Guide-Angel comes up to his xxi. 9, 15 side, with a golden reed in his hand, the 'One<sup>2</sup> of the Seven' who held 'the Bowls of Plague,' and comes with the same words 'Hither! let me shew thee.' This time it is to see the Bride in the dawn of her glory, and for this he takes him down—not to the wilderness any more—but to a lofty mountain-mass of the new earth, 'great and high,' as Christ was taken to see the glory of all the old world, and shews him the New City. It is he who points out, no doubt, some of those wonders and symbols which are enumerated xxi. 11-14, for in the next verse (15) he is mentioned as 'he xxi. 15 that was talking with me,' and they are accordingly properly named in nominatives and with no verbs, as he tells them off one by one.

'...Her luminary like unto a stone most precious... xxi. 11-14  
 'having a wall great and high,  
 'having twelve gateways and over the gateways twelve angels,  
 'and names inscribed which are &c.....  
 'from sunrising three gateways and from north &c.  
 'and the wall of the City having twelve foundations &c....'

This is exactly as any guide 'talking' with a man would point out the things to be noted<sup>3</sup>.

His gold Reed was to take the measures of the City, as St John had a Reed given him before (apparently by the xi. 1 same Guide), with directions to measure the earthly temple; xxi. 15-23 and as soon as John has noted the heavenly measures and

<sup>1</sup> μετὰ τῶν ἀνθρώπων, xxi. 3, is not a quotation from prophetic writings.

<sup>2</sup> Not ἕτερος or δεύτερος but εἷς as before.

<sup>3</sup> See *Grammar of Ungrammar*, p. 136 f.

materials of what he now sees, it is no doubt the Angel who 'talks' onward<sup>1</sup> of those facts of the future which the eye could not take in, and which are given in futures from verse 24 to 27, namely, who shall and who shall not have admission by those open gateways. Thus

xxi. 24—27

*Angel*

the glory of GOD lighted (the City), and its lamp is the Lamb.  
 'And the nations will walk through its light  
 'and the kings of the earth are bringing their glory into it  
 'and its gateways will not be shut by day, for night will not be there  
 'and there shall not enter into it anything common, and making  
     a loathsomeness and falsity,  
 'but those only who have been enrolled in the Lamb's Life-Book.'

xxii. 1

'And he (the speaker) shewed me a river &c.' Unless it is understood that someone has been speaking, the '*he* shewed' has no antecedent since xxi. 17, since which the *subjects* have greatly varied.

He 'shews' him then River and Forest, and then, in futures again, teaches him of the life that will be led there, the extinction of the primæval curse, the Presence on the Throne, the court that shall be kept there, the perpetual light and royalty of man.

xxii. 1—5

*Angel*

...shewed me river..., and wood...; and the leaves of the wood  
     for healing...  
 'And every curse shall be no more  
 'and the Throne of GOD &c...  
 '.....they shall be Kings into the ages of the ages!'

The Vision of the World is at an end. It is followed up naturally by the Attestations of that which has been shewn of the Book which contains it, and finally of the Angelic Mission. This requires a minute analysis.

xxii. 6

The Angel's next speech is a solemn one, and is introduced by the staid *καὶ εἶπέν μοι*, not the familiar *λέγει*. He affirms the reality of his own teaching, and of his own commission.

<sup>1</sup> These explanations and predictions as I have shewn them here, distinct as they are in grammatical construction from the context, and nevertheless implied in the context, appear to me unquestionably teachings of the Angel-Guide.

But if it is thought by any that St John had a different inner illumination communicating the future uses of all he saw, rather than that he thus received the instruction of the Angel under whose guidance he is placed, and whose guidance impressed him with such religious awe, that idea will not disturb anything beyond the particular view of these passages.



And he spake to me.

These words<sup>1</sup> are faithful and real.

And the Lord, the GOD of spirits of the prophets, sent<sup>2</sup> His Angel

to shew His servants things 'which are to arise' with speed.

And so the Guide's task is done. But with the mention of the Divine speed, the Voice of Jesus Himself breaks in to affirm it again with a Benediction, exactly as at xvi. 15, and to ratify the Teaching and the Book which St John carries still.

AND 'BEHOLD I am coming' speedily.

xxii. 7

BLESSED IS HE who keeps (watches) the words of the prophecy of THIS BOOK.

The Seer, who has to attach as it were his own signature to his work, does it in words which almost seem the assurance to himself of his own identity in presence of all this Truth and marvel and awe.

And I am John, I that was hearing and seeing these things<sup>3</sup>.

xxii. 8

Christ's Benediction upon his Book received, there seemed to him nothing left but to take an adoring farewell of his Angel-Guide. Unable to restrain his emotion, even this second time, towards the heavenly creature who had taught him a whole revelation, 'I fell to adore,' he says, 'before the feet of the Angel who was shewing me these things.'

xxii. 9

Again he forbids it. The Guide is, he says, only 'a fellow-slave of mine, and of my brother-prophets, and of the keepers of this—yes, *this*—Book of mine. Adore GOD.'

This incidental teaching might in a sense be called the moral of the Book. It is an incident, which illustrates and enforces the moral in the keenest way.—The necessity for man of true worship, and the horror of false worship, have animated the whole book, and now it is seen to be false worship to adore the purest, holiest, wisest of creatures. Their part still is Service. Adoration is for GOD alone. To this great instruction the Angel has one more to add—the finality of the revelation now completed.

Thou art not to seal the words of the Prophecy of This 'Book'; for 'the season' is nigh—(καιρός)

xxii. 10

<sup>1</sup> Οἱ λόγοι—namely, the assurance of the New Life—cf. note 2 on λέγειν pp. 21, 22. This is the same affirmation as in xxi. 5, after GOD's assurance of the New Creation.

<sup>2</sup> ἀπέστειλεν.

<sup>3</sup> Not so well 'I John am he;' &c.

Let the wrong-doer do wrong still  
 And the foul be befouled still  
 And the righteous do righteousness still  
 And the holy be hallowed still.

‘The season’ is *its* season (*καιρός*), the season and crisis of the operation and effect of the revelation.

(Luc. xvi. 31) As ‘Moses and the Prophets’ were the greatest power which could be brought to bear upon men’s souls before Christ came, so that what they could not do, the Conversion which they could not effect, could not be effected by a resurrection in their sight, so now. The spirits which will not turn and repent because of the Revelation which Christ has now completed, will not, cannot have any greater power brought to bear on them before He comes again.

Cf. xxii. 7 (xvi. 15) The awful declaration is ratified immediately by the Voice of Christ sounding for the third time the signal of His own approach. This is followed, as each time before, with His Benediction. This is however the expansion of that last Blessing, and it is accompanied also with the expansion of that last curse, it is that welcome and that extrusion which in the Gospel He foretold that He should Himself pronounce at the last.

xxii. 12—15

‘BEHOLD I am coming fast’  
 And my wages with me, to pay each in full as his work is.  
 I the Alpha and the Omega<sup>1</sup>, ‘the first and the last,’ the beginning and the end.  
 BLESSED ARE THEY that wash their robes that the right shall be theirs to the ‘Wood of Life,’ and that by the gateways they may come into the City<sup>2</sup>.  
 Out ye hounds and sorcerers and whoremongers and slayers and idol-servers  
 and every one loving and making falsehood<sup>3</sup>.

One Attestation is still required, that He should Himself attest the Mission of the Angel-Guide as a reality from Himself.

He calls Himself for the first time by His earthly Name, claims His human lineage, yet claims to be Himself the Author of it, and claims that His own rise was like the rise

<sup>1</sup> Not with R.V. *I am* the Alpha and the Omega.

<sup>2</sup> Δεῦτε οἱ εὐλογημένοι...κληρονομήσατε, Matt. xxv. 34.

<sup>3</sup> πορεύεσθε ἀπ’ ἐμοῦ, Matt. xxv. 41.

of the Day-star—the pledge to earth of the oncoming of eternal Day.

I JESUS sent mine Angel to witness to you these things upon xxii. 16  
the Churches.

I AM 'the Root' and the lineage of David, and the bright Star—  
the Star of morning.

He is there in His Humanity, enthroned, the Star that still for us 'flames in the forehead of the morning sky,' and the work of the Holy Ghost whom He sends, and of the Church of GOD whom He 'presents to Himself' is begun, Eph. v. 27  
the work of bringing men to Him whom He presents to Himself.

And the Spirit and the Bride say Come thou, xxii. 17  
And let him that heareth speak Come thou,  
And 'let him that thirsteth come.'

It is not Christ whose coming is invoked. Christ Himself with the Spirit whom He sent, and with His Bride, charges every man who hears it to pass on the call which (in Isaiah's words) He had given in the days of His flesh, 'if any thirst let him come to me and drink.' Jo. vii. 37  
Is. lv. 1  
(Zec. xiv. 8)

Remains *sancire legem*. Church and Hearer are told what to do. Is there aught which they are not to do, yet which their very work, their very zeal, may tempt them to do? He goes on. He warns churches and leaders of their chief, their abiding peril. Long after the cycle of revelations is complete, which attends the Incarnation, the temptation will be overpowering to hope and to believe that that cycle is not complete. That it must be widened or limited if it is to meet the problems of ages will appear to be the suggestion of thought, if not of faith.

So much spiritual effectiveness will be gained, such stimulus will be applied to devotion, such incentive to good works, by the developement or the augmentation of doctrine, that the fatal argument of success<sup>1</sup>, of experienced blessing, will seem sufficient to establish a commission to evolve supplementary doctrines.

On the other hand, first the 'offence or the foolishness' of the Cross itself, afterwards the unacceptableness to many

<sup>1</sup> 'There is no argument more popular than succes, because the bulke of men is not able to distinguish the permission of GOD from his approbation....' *Modern Policies...* by an eye-witness (Abp Sancroft).—4th Edit. London, 1653. Principle v.

minds of whole branches of primitive teaching, and finally the assumption (bound to be made) that discoveries in other regions of observation affect not only the interpretation but the very bases of revelation, will each be so strong in turn that the emergence of corrective, eclectic, and pyrrhonic

1 Cor. xi. 19

schools is inevitable. 'There must be heresies,' partial self-guided choosings and rejections of truths, 'there must be heresies that they who can stand the test may become visible.'

Gal. i. 8

There will be some who are or seem all but 'Angels from heaven,' 'bringing side gospels'.

Claims to some Divine commission to promulgate such gospels will be confronted with the licence of reason to minimise the original one.

The last word of this Book then is that the revelation of Jesus Christ was full orb'd, admitting infinite illustration to the world's end, but indeed complete, not liable to either expansion or retrenchment.

If it should seem that what is said of this inviolableness applies to this Book only, it must be remembered that the 'faithful and real words' which it emphasizes are absolutely those things which exclude from the 'Book of Life' and give right to the 'Wood of Life.' It would not be difficult to shew (if it were to the point to do so) that there is not a vital doctrine of Christian faith which does not stand explicitly and in its due proportion in this Apocalypse.

xxii. 18

I witness, *even* I<sup>2</sup>, to everyone that heareth 'the words' of the prophecy of This Book,

If any 'add to them,' GOD shall add 'to him' the plagues 'that have been writ of in this Book,

xxii. 19

and' if any 'take away from' the words of the Book of this prophecy,

GOD shall take his share away from the 'Wood of Life,' and out of the Holy City, which have been writ of in This Book<sup>3</sup>.

Last He sounds the clear key-note of the whole Book and Prophecy yet once again—the fourth time. It is the final word of the Gospel to man—earth's consummation.

xxii. 20

Saith He that witnesseth these things  
Yea, I am coming fast.

<sup>1</sup> ...παρ' ὃ εὐηγγελισάμεθα...

<sup>2</sup> *v.* 18, *Μαρτυρῶ ἐγώ*... Mark the emphasis of *ἐγώ*.—*Δέξει ὁ μαρτυρῶν ταῦτα* (*v.* 20) taken with the *Μαρτυρῶ ἐγώ* shows Christ, not St John, to be the speaker of *v.* 18, 19.

<sup>3</sup> Mark the long lines of the Quatrain, each ending with mention of the Book.

The Vision is over. John has but one word of answer,

Amen. Come Lord Jesus.

And one of grace for the Church in Jesus' name :

THE GRACE OF the Lord Jesus with the holy.

xxii. 21

## (2) THE SCENE.

The Framework of the Apocalypse. The Scene on which St John beholds spiritual facts represented.

The external world in which for us spiritual facts proceed is not altered. It has its seas, mountains, rivers, its nations of men and cities. But real beings and real regions who are to us commonly invisible, become visible, and besides certain things are added. That is, certain material forms are exhibited which stand for psychical and spiritual and political abstractions. In an Apocalypse abstractions may wear forms of cities, persons, monsters. And they take parts of real persons in the Action such as the nature of their concrete form admits.

In this there is no prosaic description drawn out beforehand (such as we have to form) after which each several Action takes place at some known locus. The point at which any Action appears is briefly explained at the very moment. The vast stage has nothing to do with the playwright or the artist. The human soul recognises it, and that is sufficient. All is unmeasured alike in space and time. An interval occurs, and the Seer knows it to be a thousand years. Babylon is seen as clearly across Asia as Jerusalem or Patmos in the foreground. And the real unity of the variation of sinful society is very strongly marked. Babylonia has aspects in which it is identical with Egypt and with Sodom and with xi. the GOD-hating spirit in Jerusalem itself.

There are [three] Scenes or Stages<sup>1</sup> so to call them on which all the Action takes place. The Island of Patmos; the Earth and Heaven about us, so conventionalised as to be comprehensible and intelligible to an onlooker; and a fresh Heaven and Earth.

The Scene of the First Three Chapters is Patmos. There i.—iii. in daylight St John hears a Trumpet-Voice, and turning sees

<sup>1</sup> [The MS., which had not received final correction, appears to distinguish three *stages* which include five scenes and three changes of the spectator's place. ED.]

Jesus vested as High Priest, Seven Candelabra about Him, Seven Stars in His right Hand. He speaks with St John and in a Voice 'of Many Waters'<sup>1</sup> dictates Letters to him for the Seven Asiatic Churches.

John, summoned by the same Trumpet-Voice, passes through the bounding sky by a door to a place where is the mystic living Throne, and on it a form lost in light and colour. He is so placed that he can converse with the Throne and those about it, and he is reached again and again by the Voice.

Before him lies the universe of man. The Angels in their ministries and in their multitudes. The heavenly bodies hang in the firmament below, and underneath is 'the mid-heaven' of cloud, of the flying eagle, and of all the birds, the sky of men in which angels pass and repass on errands for earth<sup>2</sup>. In one mysterious scene this sky rolls up, the stars falling, sun and moon blackening and reddening, mountains and islands are displaced. But the earth has not disappeared, and afterwards all is seen again as before. The earth is spread out in vast surface, mountains and rivers, land and sea, as in Scipio's dream. He takes note of the chief creatures and shipping; its corners are very remote and peopled with wild hordes ready to be let loose. And there also he sees at one time angels—holding destroying tempests in check. There are earth's many cities and men in tribes, peoples, tongues, and nations, in all their classes, small, great, rich, poor, free, enslaved, in all their occupation of war, commerce and taxation, pleasure and crime, worship, resistance to Christianity and to all virtue, persecution, martyrdom. He sees suffering on a vast scale, pain and death, and what happens after death.

He has a certain share in the Action—weeping because a Book which GOD holds for man cannot be unsealed, and being comforted by one of the Elders near the Throne.

At the bidding of the voice he writes, he goes down to a sea-beach to receive a scroll from a great Angel, and then is set to measure the earthly Temple with a rod, which is put into his hand.

<sup>1</sup> See Essay II. (3) *Of the Voices*, pp. 35—37.

<sup>2</sup> *μεσοῦράνημα* cannot be the zenith as 'all Birds fly in' it, xix. 17, but cf. *μεσοῦρανέιν* verb [and see examples from Ptolemy, Strabo and S. Basil ap. Estienne *Thesaurus Linguae Graecae*. Ed.].

xiv. 6  
xix. 17  
viii. 13  
xiv. 14  
vi. 12

xx. 8

vii. 1

xiii. 7

xiii. 15—17

v. 4; 5

x. 2, 8

The Angel whose voice had guided him joins him after finishing his own work, and takes him to a Wilderness to see the World-Queen. After that he finds himself again near the Throne, and again is taken by the Angel to a mountain in a new earth to behold the descent of the New City, the Lamb's Bride.

He remains in Patmos to pray for Christ's coming.

After the vision then upon the Island itself there is no change of scene. The spectator's place is naturally within such a scene, and his place in it is changed. There are then three such changes of place. 1. To the sea-beach from which he passes to the Holy City. 2. To 'a Wilderness.' 3. To a high mountain of the renewed earth.

But the Scene is permanent until the old world in which 'death reigned' is 'swallowed up' into a 'fresh made' world in which life reigns.

In the high heavens which the Seer enters by the door the central object is the interior of a Temple. The Temple is so unimportant in comparison with its Occupant that it is only touch by touch that it is perceived to have been there from the first. It is so to speak obscured by the glory of the Throne and of the Train which fills it.

The Throne is as Isaiah saw it above the Mercy Seat. It is the Living Throne, the Four Living Beings. Before it is the Golden Altar and the Seven Lights. Below it, before it, about it is the Circle of the Twenty-four Throned and crowned Elders. These when they fall to worship have citherns and incense-bowls.

The Temple is served by Angelic Priests. One offers incense on the Golden Altar, with the prayers of all the saints, then fills the Censer with altar-fire, and throws it earth-ward. 'The savour of life unto life' becomes 'the savour of death unto death.' There are Seven who usually 'stand' within it 'before GOD.' One comes forth bearing a message to 'one like a Son of Man' who sits in cloud below. They come out with sacrificial vesture, instruments and action as we have seen; one of them to be the guide of the Seer.

Once the Temple fills with an impenetrable cloud (as at the earthly dedication) so that the ministers themselves cannot re-enter, and it so remains until after a fearful series of events it is seen once more open and the Throne once more visible.

iv. 6            Before the Temple and Throne spreads a glassy crystal  
 xv. 2           sea. It grows sublustrous with fire, when it becomes the way  
 xv. 3, 4        from the world as spiritual Egypt. It has to be crossed, and  
                  then the Victors stand on its edge and sing the Song of Moses  
                  and the Lamb.

                 Among all cities and kingdoms two are immensely promi-  
 xi. 1, 2        nent. Upon the earth, below the heavenly Temple, is the  
 xi. 8           Temple of Jerusalem with its courts, and the Holy City with  
                  a great central street. It is in the front of the scene, and  
                  we, as it were, are looking eastward over it. In front of the  
 xiv. 1         Temple-Hill there is on the west of it and scarcely parted  
                  from it as in the earthly Jerusalem another summit, Mount  
                  Zion, on which the Lamb as King takes His stand with His  
                  white armies. Their war song is

                 ‘Great’ and ‘marvellous Thy works,’ ‘Lord GOD the All-ruler,’  
 xv. 3           ‘Righteous and true’ Thy ‘ways Thou King of the Ages.’  
 xv. 4           ‘Who shall not fear O Lord’ and ‘glorify Thy Name’  
                  for Thou only art ‘holy’  
                  for ‘all the nations shall soon have come and shall be worship-  
                  ping before Thee,’  
                  for Thy righteous acts were made manifest.

                 In the near distance beyond the Holy City lies a wide wild  
 xii. 6         country of rolling hills and hollows, a ‘wilderness,’ like that  
                  of Judæa. Into it St John sees the mother of the Man-Child,  
                  after His Ascension, borne by eagle-wings as to a place of con-  
                  cealment and safety, such as it was to David, and there  
                  pursued in vain by the Dragon. Far behind the Holy City  
 xvi. 12        the river Euphrates flows through a vast plain from N.W. to  
                  S.E. to the sea. Beyond the river are seen the Great City  
 xvi. 19        and the Kingdoms of the East. The ‘Wilderness’ looks out  
                  towards these over the great plains, and distance is nothing,  
 xvii. 3        so that, when John himself is afterwards taken into the  
                  Wilderness, he thence sees the Great City and the Harlot, who  
 xvii. 1, 9, 15 is the Queen and embodiment of the City, riding upon seven  
                  hills on the shore of ‘many waters.’

                 He had already seen a Monster climb out of those waters  
 xiii. 1        on to the land and there receive a throne and kingdom and  
 xiii. 11       another Monster climb up out of the bituminous earth of the  
                  region to be his high priest.

                 In some part of the Wilderness, or on the way from  
 xx. 9         Euphrates to the Holy City, and near enough to the Holy  
                  City to become the battlefield for the possession of it, is a  
 xvi. 16       high plain called Har-Magedon.



South east of the Holy City and behind it, to the left of the Throne above, where Sodom and its sea would be in the Holy Land, is a Lake of Fire. Out in that same direction is a *φρέαρ*, a Puteal, a wide circular wall like the enclosure round the mouth of an antient well. It has a cover locked and sealed. It is the mouth of the guarded prison of the Abyss. After seeing in the wilderness the reigning Harlot and receiving from the Angel's mouth the interpretation of her surroundings and her fate he hears the announcement of her fall, the proclamation of a new Exodus for the People of GOD, the Dirges for her, sees the Rock hurled into the deep as a symbol of the finality of her doom, and in heaven above hears the Choruses of triumph over her which suddenly change into the chorus of Welcome to the Bride. His Guide affirms the reality of what he hears, and here comes in the remarkable incident of his first impulse to worship him.

xix. 20

ix. 1, 2, xx. 1

xx. 7

xvii., xviii.

xviii. 21

xix. 10

We have seen (Hierophant, p. 21) how John now once more saw 'the heaven opened' as at first, passed into it, and was with his Guide near to the Throne, beholding the vastest, most universal of all the visions.

xix. 11—16

He sees at once the White Horse and his Rider, whom he saw when he entered heaven first, the White Chivalry of heaven behind him, horsed and armed like their Leader. It is for the final War with Evil, in which the millennial imprisonment of Satan beneath the Puteal, and the reign of the martyrs, is an episode. Ages pass in a moment. Before Satan's imprisonment the defeated Wild Beasts are chased into the fire-lake. After his liberation comes his last delusion and mustering of the outlying nations for the last Siege of Jerusalem, and his final defeat, when he also is driven into the Lake.

xx. 1—4

xix. 20

xx. 7—10

We reach the Climax of Awe. Part of the Scene changes. Above, all remains still, but there appears in heaven a great white Throne—the pure judgment seat. Beneath, the sky and earth of men disappear, not as before in 'great Quaking' (vi. 12), when the sky seemed to roll up, stars to fall, and mountains and islands were stirred from their place, but afterwards were again as before. Now all passes for ever. The sea as it passes away gives up its dead and is seen no more. The old earthly death relaxes its grip. Hades, belonging as it did to the transition order of things for men's sakes, retains no prisoner. Both are ended and treated as the destroyer.

xx. 11

xxi. 1

xx. 13

xx. 14

The White Throne and the Burning Lake glow out as the two objects in the gloom. The Lake receives all the powers of death, and all that is really dead and has no place in the Life-Book.

This then was the fourth 'Scene,' if we so call the sights which are opened by the spectator's own change of place. The first lay in Patmos, the second was beheld from heaven, the third from an earthly Wilderness, the fourth is again from heaven.

xx. 1—9 We have already seen (Hierophant, pp. 21—23) how the fifth unfolds itself, how the earth and the heaven have been replaced by a new heaven and earth, at a word from Him who is on the Cherubic Throne; how He speaks and John is bidden to write, how the Guide-Angel draws near to him again and takes him once more away, this time to a mountain of the New Earth (World) to shew him the Bride.

xxi. 10 The New Jerusalem descends. A new 'City,' but indeed a very great country, fifteen hundred miles square and walled with a wall two hundred and sixteen feet high<sup>1</sup>. As to the signification of the detail we are in a mystical region of expression of which the key is yet to be found.

xxi. 12—21 It is however explained that the entrance gates of the City symbolise the Twelve Tribes, the first opening of the Church to men in their communities, while the real basis of 'the City which hath the foundations' is the Apostolic truth. There underlie this whole country twelve strata of jewel rocks, identified by colour and brilliance, to a depth or rather to a height equal to the length and breadth of the country. Whether in the vision the City remains towering on a cubic rock—like Cirta<sup>2</sup> [Constantine], as it were, the most beautiful site in the world, only a rock of jewel—or whether these Foundations descend and are embedded in the New Earth, is not said. The latter is more in the nature of foundations. If a Cubic City is pictured, towering fifteen hundred miles high, then must be pictured also vast ascents to the gates, and the river must fall down the precipices. Of all this no trace.

The Walls and the Gates and their Angel-warders are

<sup>1</sup> ['Equal in height to the Great Wall of China' was noted. Such definite comparison cannot of course be substantiated, but the allusion gives a vividness which should not be lost. ED.]

<sup>2</sup> See note on xxi. 16, p. 106.

proprieties to the eye and not merely symbolic words, and the immensity of precious rock out of sight adds inexpressibly to the thought of the invisible, immovable stability of the City 'which cannot be shaken.'

The Temple has disappeared in the archetype, as well as from the created material world. There is in the universe 'no more offering for sin.' The Throne of GOD and the Lamb is no longer in a high region remote from Man. It is in the midst of the City. There is no sun nor moon in the New Heaven. The primæval Light of the Throne is on all and always. xxi. 22, 23

From the Throne pours in volume the crystal River of Life; it rolls down the City's central street, which is flanked on both sides by the Wood of Life—no more a single tree in the midst of paradise, but a fruitful forest whose leafage heals once for all the possibilities of any trace of sin in the constitution of the new races, and sustains them with fruitage monthly renewed and monthly changed. xxii. 1-6

This highly mystical picture, over which is repeated once more the promise of the Beatific Vision and the energies of Eternal Life, is the last scenery which John beholds from his mountain height.

What follows is the Parting of the Angel and the Attestations, which have been described in the section of The Hierophant.

### (3) OF THE VOICES IN THE APOCALYPSE.

Most of the 'Voices' (*φωναι*), which are so marked a part of the construction of the Apocalypse, have been referred by very simple analogies to their speakers. There remain two more which for clearness' sake need a few words, the 'Voice of Many Waters' and the 'Voice of Strong Thunders.' It will be already clear that the Trumpet-Voice is as it were the Herald-Voice with which the Guide-Angel gives John the Call to his work as Seer and Writer. But confusion has been caused for centuries by the false reading in i. 11<sup>1</sup>, which intrudes into the Trumpet-Voice language possible only for i. 10, 11, ii. 1

<sup>1</sup> [In A.V. there is inserted 'I am Alpha and Omega, the first and the last: and' . . . ED.]

Christ and GOD, and so takes away the clue to subsequent utterances both of the same and other voices. But the Voices are distinct even when heard together as sometimes they are.

The voice of the Four Living Creatures of the Throne is, like their form, awful and mysterious. As they represent the might of the Living Creation, their voice is its mightiest voice. It is said to be 'in the midst of them *as* a voice,' vi. 6, and vi. 1 one is said to 'speak as with voice of Thunder.' Out of *the Throne* 'travel forth' (*ἐκπορεύονται*) 'Lightnings' (as in Ezekiel i. 13, 14) and *Voices* and *Thunders*.

When in 'the presence of the Throne,' 'in the presence of GOD,' the altar-fire is thrown down to earth, there arise 'thunders, voices, lightnings and earthquake.' When the heavenly Temple opens and the Ark appears, there arise 'lightnings, voices, thunders, earthquake and great hail.' [The 'great voices which arise in the heaven,' proclaiming the Kingdom, to which the prostrate elders reply, seem to be the same without the mention of Thunder, xi. 15.]

When at the outpouring of the last Bowl 'It is done' is proclaimed out of the Throne, there arise 'lightnings and voices and thunders and the greatest of earth's earthquakes,' xvi. 18.

And this helps us to see the rationale if not the meaning of 'the Seven Thunders,' as unrecorded utterances from the Living Throne.

We now can follow the description of Voices heard as blending together with high meaning, not as mere volumes of sound.

When the Lamb stands on Sion with the Virgin army, "I heard a voice out of the heaven 'as a Voice of Many Waters,' and as a voice of great thunder, and there was the voice which I heard (before) of harpers harping with their harps, and 'they sing' *as it were* a fresh song in presence of the Throne and in presence of the four Living Creatures and the Elders (who had the harps and sang to them in v. 8), and none could learn the song save the hundred and forty-four thousand."

The Voice of Christ leads the Chorus of the Living Creatures and Elders, the 'New Song' (newer even than the New Song of Redemption in v. 9, 10), which at present none are capable of mastering, except the Lamb's own host and body-guard.

In the Alleluia Chorus which celebrates the Harlot Queen's

overthrow and preludes the Marriage of the Lamb, the anti-strophe is led by the 'Voice of the Bridegroom<sup>1</sup>,' who now as Victor has restored the Kingdom of the Living Creatures. 'I heard *as it were* a voice of a great multitude and as a Voice of Many Waters and as a voice of Mighty Thunders.'

#### (4) THE CHORIC SONGS.

Seven Choric Songs divide the Action at the points of crisis. They emphasize the point attained, commenting on what is past. In two instances (xi. 15, xii. 10)<sup>2</sup> they disclose the outline of the next immediate Action. The last has two parts, passing from the pæan of Victory to the Bridal Song. In this they are like some of the more mysterious Choruses of Greek Tragedy, but they are very brief. Read in series they would give a distinct thread of the scenes viewed from their own standpoint—the heavenly. One Chorus is only described, not given in full like the rest (xiv. 3).

The Singers take the side of GOD all the while that so much is arrayed against Him. He is by their choice their GOD, until He becomes GOD of All by fact. It is 'our Lord and GOD' whom they first declare 'Worthy to *take* the glory' (iv. 11), 'our GOD to whom they attribute salvation' (vii. 10), with other six ascriptions, 'our Lord' who becomes King of the world's Kingdoms (xi. 15), who '*takes* the kingdom' (xi. 17), of whom they are able finally to say that 'All *is* His' (xix. 2, 5, [6]), *de facto* as *de jure*. If 'our' (xix. 6) is correctly dropped then there is something grand in this exaltation that 'we' no longer have this exclusive right in Him, that He is now known GOD of all.

They declare that all power and honour is His by right and will be recognised as His, and it comes to pass.

It is only the Seventh Chorus which says that now All is His, won through the long war with evil.

The First Chorus (iv. 8—11) affirms that GOD, the Second (called 'New') (v. 9—14) affirms that the Lamb is 'Worthy to take the power,' and dedicates eternal dominion to the Throne and to the Lamb, the Third attributes to the same GOD and

<sup>1</sup> See Essay II. (4) *The Choric Songs*, p. 41. Compare John i. 29... 'Ἰδε, ὁ ἄμνος τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου... iii. 29... ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου...

<sup>2</sup> [xii. 10 is an Ode, not strictly a Choric Song; cf. p. 85. ED.]

the Lamb the working of the great Restoration, which, in respect of the restored, is called Salvation (vii. 10).

The intermediate Choruses carry on the same tone, marking each great step in this achievement of Salvation.

The earlier ones praise GOD or the Lamb as 'Worthy of glory, honour, power,' or run in the dative ascriptive form 'Unto Him...be the Blessing &c.' (iv. 11, v. 12—14). These attributes the Foes of GOD attempt to deny or withhold. The last (xix. 1—7) celebrates the fact that now 'the Salvation, the Glory, the Power' are actually His ( $\tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$  in the genitive).

The Fourth and Sixth Choruses (xi. 15, xv. 3, 4) sum up the scenes of the Seventh Trumpet and of the Seven Vials, which are to come, though naturally in past tense as anticipating and disclosing the whole action and issue. The Seventh Chorus (xix. 1—7) sums up the whole remaining action of the Book.

Boldly and fully these Choruses recognise that the reign of GOD, the recognition of it, is limited now (at least by His own patience) and in its fulness has to be won.

The following outline exhibits the progress in detail. It is to be noted that The Attributes and Beatitudes are Three when they are ascribed to GOD immediately round His Throne; that they are Seven when uttered by the Angels, and Four when offered by the rest of Creation. Numbers must be regarded as more than symbols when used in these relations to the Divine, the Perfect, and the Created.

#### CHORIC SONGS.

*Sung by*

iv. 8	1. <i>First Chorus.</i> Of the Character and Glory of GOD. 'Thrice-Holy. Was, Is, is coming.	Cherubs
iv. 10	Worthy art thou <i>our</i> Lord and GOD <i>to take</i> ( $\lambda\alpha\beta\acute{\epsilon}\iota\nu$ ) Glory, honour, power because of the Creation. (Threefold ascription.)	Elders
v. 8	2. <i>Second Chorus</i> ('New Song'). 'Worthy is the Lamb to open the Book because of His Death and the Redemption and Consecration of Men.'	Cherubs and Elders
v. 11	'Worthy is the Lamb to <i>take</i> ( $\lambda\alpha\beta\acute{\epsilon}\iota\nu$ ) Power, riches, wisdom, might, honour, glory, blessing.' (Sevenfold ascription <sup>1</sup> .)	'many' Angels
v. 13	'(Unto) the Throned and the Lamb be Blessing, honour, glory, dominion, eternally.' (Fourfold ascription.)	all Creation

<sup>1</sup> In this place only one article prefixed to the first attribute indicates that all the seven attributes constitute one glory.

3. *Third Chorus.* vii. 9  
 Prelude to Visions of the Great Tribulation.  
 Song of men who will win through it :  
 The Saved 'Salvation be to our GOD the Throned, and to the Lamb.'  
 All Angels 'Amen. Blessing, glory, wisdom, thanksgiving, honour, power, strength (be) to *our* GOD, Amen.' (Sevenfold ascription.) vii. 11
4. *Fourth Chorus.* xi. 15  
 Prelude to the Seventh Trumpet, summing its whole Action, of the Kingdom of the World becoming (*ἐγένετο*) our Lord's and Christ's.  
 The Elders Of GOD's *taking* (*ἐλήφες*) the Power and reigning (*ἐβασίλευσας*). xi. 17  
 Of His wrath with wrathful Gentiles, of the coming of the time of Judgment of the Dead, of the Reward of Prophets and Saints, and of the Destruction of the Destroyers.
5. *Fifth Chorus.* xiv. 1  
 Christ and the Elders The incommunicable Chorus of the pure Hosts of the Lamb, taught and led by the Voice of Christ—the 'Voice of Many Waters'—and taken up by the Thunder of the Living Throne<sup>1</sup>.  
 Hosts
6. *Sixth Chorus.* xv. 2  
 Prelude to the Vials of the 'Seven Last Strokes.'  
 The Victors Song of Moses and the Lamb at the Hyaline Sea :—  
 coming up The Manifestations of Righteousness and the speedy coming in of all from the war the Nations. 'Who shall *not* fear Thee?'
7. *The Seventh and last Chorus* follows the Fall of Babylon xix. 1  
 and the Dirge over it and ushers in the Marriage of the Lamb. It is in two parts, which celebrate respectively the two events.
- The Dirge of Babylon has itself a construction so remarkable that it should be drawn out here, although it bears no resemblance to the Choric Songs as to singers, place of singing or subject.
- A Coryphaeus, an Angel of great majesty, proclaims to the earth the xviii. 1—3  
 Fall and abandonment of Babylon to moral and physical wildness for its dealings with nations and kings and merchants, i.e. for the corruption of civil governments and the exaltation of mere commerce<sup>2</sup>.
- A Voice in Heaven summons the people of GOD to an Exodus before xviii. 4—8  
 her overthrow and conflagration.
- Predicts the lamentation of Kings. 9, 10  
 Predicts the lamentation of Merchants which will ensue universally. 11—17

<sup>1</sup> See Essay II. (3) *Of the Voices*, p. 36.

<sup>2</sup> It is to be observed that popular and autocratic systems are described in this remarkable passage as having equally been intoxicated by the theory of Babylon, and that the aggrandisement of *ἐμποροι*, buyers, sellers, carriers, as distinct from producers, is brought out as disturbing the balance of right.

- 17—19 A Dirge of all Seafarers.  
 20 A Verse (by the same Voice in Heaven) bids Heaven and All Saints exult.  
 21—23 One strong Angel casts a huge stone into the sea, and sentences Babylon to eternal silence and darkness on account of her dealing with Merchants and Nations—the exaltation of wealth and false guidance of nations.

We shall have observed that the typical construction of the Choruses is this:

1. A Verse sung by a smaller number or by separate voices.

2. A full Chorus sung by a second larger body, in one case duplicated or re-echoed by a third yet larger.

Thus in the First (iv. 8), The four Cherubs sing the Verse, the twenty-four Elders the Chorus.

In the Second (v. 9), The Elders and Cherubs together sing the Verse, 'Many' Angels the Chorus, and it is taken up by All Creation.

In the Third (vii. 9), The Saved sing the Verse, All Angels the Chorus.

In the Fourth (xi. 15), Heavenly Voices sing the Verse, the Elders the Chorus.

The words of the Fifth Chorus (xiv. 3) are not given. But it is said that its sound begins with the Voice of Christ (the Voice of Many Waters)<sup>1</sup>, then of the Cherub Throne (Thunder) and the harps of the Elders. And then that it was sung over as a 'New Song' in presence of the Throne, the Living Creatures and the Elders, by those who alone had power to learn it, the hundred and forty-four thousand virgin Companions of the Lamb.

The *construction* of the Fifth was therefore the same as that of the rest.

The Sixth Chorus (xv. 2) is chanted full, after the crossing of the fiery Sea, by the Victors only. It is called the 'Ode of Moses the servant of GOD, and the Ode of the Lamb.' That there is no Verse seems remarkable because in the first 'Song of Moses' at the Red Sea, a Verse is given, the first Verse of the Song as chanted by Miriam after the Song 'in answer to it.'

Ex. xv. 20, 21

The Seventh Chorus (xix. 1—7) is the Climax. It sums up, as we have said, the whole remaining Action of the Book.

<sup>1</sup> See Essay II. (3) *Of the Voices*, p. 36.



In construction it is doubled, or is in two parts, each of which has the usual members of a Chorus but inverted in the first part.

On the Overthrow of Babylon and the discovery of her world-wide, world-old deadliness to the good, there is a burst of Thanksgiving from the Multitude of Heaven, and a Response or Verse from the Elders and Cherubs—not as usual a Verse by the lesser Chorus with an answer from the greater. This is the Song of Judgment. Then comes a Voice from the Throne, the Verse, bidding universal praise, and this is followed by the Chorus of the Multitude led as the Fifth (incommunicable) Chorus was, by Christ's own 'Voice of Many Waters,' and by the 'Thunderings' of the Living Throne<sup>1</sup>, celebrating the perfected Reign of GOD and the Coming Espousals of the Lamb.

These are the first utterances in which Alleluia is sung. The *Seventh Chorus* then stands thus.

<i>Sung by</i>	'Alleluia. The salvation and the glory and the power are our GOD'S.' xix. 1-3 (Threefold ascription.) <sup>2</sup>	
Heavenly Multitude	Song of Judgment by the Heavenly Multitude. 'Alleluia.'	
Elders and Cherubs	Response of Elders and Cherubs: 'Amen, Alleluia.'	xix. 4
	Verse. Voice from the Throne, bidding Praise.	xix. 5
Christ and Voice of the Throne. Heavenly Multitude	'Alleluia.' Song of 'the Reign of GOD and the Lamb's Espousal' by the Heavenly Multitude, led by the Voices of Christ and of the Throne.	xix. 6, 7

Then follows the gradual working out of all that this great Chorus has foreshewn.

The establishment of the Reign of GOD by the last War and the Universal Judgment.

And the opening of the New World and its New Metropolis.

<sup>1</sup> See Essay II. (3) *Of the Voices*, p. 37.

<sup>2</sup> [It is interesting to note that whereas in the A.V. this chorus is fourfold: 'Salvation, and glory, and honour, and power,' the more reliable readings give it threefold as here (cf. R.V. and Westcott and Hort), thus confirming the theory put forward in this chapter, p. 38, as the Chorus is sung not by the Cherubs but by the heavenly multitude round the Throne. ED.]

## ESSAY III.

### FOUR CARDINALS OF INTRODUCTION.

The Title and Salutation (i. 4) are followed by four isolated Sentences, before the narrative begins in *v. 9*. They have each three members. These four sentences or *Dicta* give us at once the Cardinal points of the *Theology* of the Apocalypse. All other teaching lies within these four corners.

i. 4

*The Salutation.*

John to the Seven Churches which are in Asia.  
Grace to you and peace  
from The Being and the Was and the Coming One  
and from the Seven Spirits which are before His Throne  
and from Jesus Christ.

i. 5

The Faithful Witness,  
The Firstborn of the dead,  
And The Ruler of the Kings of the earth.

i. 6

To Him that loveth us and loosed us from our sins by His blood  
and He made us a kingdom—priests unto His GOD and Father,  
to Him the glory and the might unto the ages. Amen.

i. 7

Behold He cometh with the clouds  
And every eye shall see Him, and they which pierced Him  
And all the tribes of the earth shall mourn over Him. Yea.  
Amen.

i. 8

I am the Alpha and Omega, saith the Lord GOD,  
The Being and the Was and the Coming One.  
The All-ruler.

Then begins the narrative.

i. 9

I John, your brother and partaker with you...was in the isle &c.

The sequence is distinct.

In *v.* 5. The present position of Christ to Man in respect of Truth, of Death and Life, of the Social Order of Mankind.

*v.* 6. The present relation of Man to Christ, which has been produced by Christ's Action and Passion: the Church a Kingdom, its members Priests.

*v.* 7. The Coming again of Christ as the crisis between present and future: the then attitude of the men of all time towards Him.

*v.* 8. The origin and close of all these relations, as of all Being, all time, all events, is within the Being and Ordering of the Father.

Again *v.* 5 formulates together the function of Christ as expressed by Himself (in St John's Gospel), 'we bear witness of what we have seen,' 'to this end...am I come into the world that I should bear witness unto the truth'; the function of Christ as eldest son of the race, as that race reappears after time for eternity; the function of Christ co-ordinating all government under Himself, as indicated by Himself, in the Gospel when confronted with the representative of the Empires, 'Thou sayest that I am a King,' 'Thou wouldest have no power against me, except it were given thee from above'; and as affirmed by St Peter and St Paul, the key of the Christian attitude towards human governments.

Jo. iii. 11  
Jo. xviii. 37

Jo. xviii. 37  
xix. 11  
Ro. xiii.  
1-7  
1 Pet. ii. 13,  
14

He is Prophet, Priest and King of Humanity.

*v.* 6. The Love and Redemption of Christ are expressed in an act of Adoration—in the centre of this is the affirmation that He, the Priest and King, created us, His whole Church, into a true Kingdom collectively, and into Sacrificing Priests individually. The Prophetic Brotherhood which from the human side answers to His first function is not named here. It is a limited, not an eternal function. But it is often taken up afterwards in its own place.

*v.* 7. The Coming-Again is the universal event of Nature. It will be within the physical world—'with the clouds,' 'seen of every eye.' It is the Universal Event of History. In it every human spirit will be consciously and feelingly concerned.

*v.* 8. The Eternity and Sovranty of the Father are before and after, above and below, this whole Unveiling of Truth, Redemption, Immortality, the World-fact, the Church-fact, Conversion and Judgment. 'When all things shall be sub-

1 Cor. xv. 28

ordinated unto the Son, then the Son also Himself shall be subordinated to the Father, that GOD may be all in all.'

These are Four Cardinal points, we repeat, within which the whole Apocalypse is mapped and charted. They are inseparable each from all. They are relevant to every fact, and every fact is relevant to them. No dogmatic statement can be true and Christian which has not its known bearings to them.

The Creed is complete in these. None can augment or diminish them, or the working out of them, without placing himself outside the "community" whose charter this is.

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If any reader of the Apocalypse who has studied its expression and the force of this Introduction can think that this verse 5 is the finish of the Salutation, and that *ὁ μάρτυς ὁ πιστός κ.τ.λ.* instantly following *Ἰησοῦ Χριστοῦ* is an ignorant slip, never corrected by Seer or scribe, for *τοῦ μάρτυρος τοῦ πιστοῦ*—he must think so.

## APHORISMS FROM AUBERLEN.

These Aphorisms taken from Auberlen<sup>1</sup>, altered here and there, shew what is meant by 'Principles' being the true subjects of Prophecy.

## I.

State and Church are precious gifts of GOD. The one a gift of nature and creation, the other of revelation and spiritual grace. But the original purpose of both institutions is seldom realised. On the whole, both are desecrated and disfigured by sin. States turn to animal forces, the Church to impurity. They exist notwithstanding. They are preserved by the Divine patience until their end is fulfilled, until, under the protection of the State, under the nurture of the Church, and also under the oppression of evil administrators in both, the congregation of the elect is gathered. The pure and faithful Bride appears.

## II.

The 'Remnant that shall be saved': The Family of Noah : The Apostolic Christians: The Congregation of the Bride. There is a gradation and progress in the Humanity that is saved from judgment. The first is natural. The second spiritual. The third transfigured humanity.

## III.

The fundamental error of our Christian theory and practice is that we blend the Kingdom and the World—the very thing the Bible calls 'whoredom.' Our eyes are dim to perceive the sins of the Church, of Christendom, of ourselves. Therefore we apply the awful words not to the Church but to the World-City.

<sup>1</sup> *The Prophecies of Daniel and the Revelation of St John, viewed in their mutual relation, with an exposition of the principal passages*, by CARL AUGUST AUBERLEN... translated by Adolph Saphir. Edinburgh: 1856.—The present object is not to give Auberlen's view but certain true principles which he has brought out. The passages are modified as well as selected.

## IV.

The most heinous of sins is the sin of those to whom GOD has shewn His saving grace, who have GOD'S word and know it, who are called. Of all worldliness the Church's worldliness is most worldly.

## V.

There is revealed to John very clearly the outward Christianity of Kings and nations. But *this* Christianisation is greatly external; the Woman<sup>1</sup> in influencing the whole world permits herself to be influenced by it, thus committing adultery. For this reason her universality and catholicity is not like that of the Jerusalem we look for, it is the universality and cosmo-polity of Babylon.

## VI.

The deeper the Church penetrated into heathenism—the very heart of it—the more she herself became heathenish, she then no longer overcame the world, but suffered the world to overcome her. Instead of elevating the world to her Divine height, she sank down to the level of the worldly, fleshly, earthly life; as the heathen masses came into the Church unconverted, so the heathenish worldly spirit passed over to the Church without passing through the death of the Cross.

## VII.

Where her rightful Lord and Husband Jesus Christ, and the joys and goods of His house, are no longer her all in all, but she pursues the tangible transient things of the World in its manifold manifestations: wherever, like Israel, she seeks the alliance of one worldly power against the danger threatening from another: where she regards the World as a reality and acknowledges him as a power whose anger she endeavours to avoid, with whom she effects a compromise, whose pleasure and enjoyments she covets, with whose 'wisdom,' education, science and spirit, though counter to 'the Word,' she is enchanted, there is adultery committed in her heart. Herein consists the essence of that sin, in listening and conforming to the World, in leaning and relying on his arm.

<sup>1</sup> [Cf. ch. xvii. 3. ED.]

## VIII.

She retains her human shape, remains a woman, does not become a beast. She sits on the Beast.

## IX.

'Mystery' on the forehead warns us to look for a spiritual interpretation. That is not obtained by putting the city of Rome for the city of Babylon.

## X.

The boundary lines which separate Harlot and Woman are not local, confessional, denominational; cannot be drawn at all externally *ἐν γράμματι*; must be spiritually discerned and judged.

Externally to separate Wheat and Tares belongs to GOD. That is the Judgment (*Κρίσις*).

## XI.

We can find the Babylonish Woman neither in the Roman Church exclusively, as has been thought by one-sided Reformers, nor in the Established State Churches, as has been imagined by Separatists. We Reformed Churches have cause to be humble and remember our own sins, but notwithstanding we do not leave our Church, applying in hasty, unwarranted manner His 'Come out of her my people,' even as our Lord Jesus Christ did not leave the Jewish Church of His day. For not even the smallest sect can keep itself free for any length of time from the sin of the harlot.

## XII.

'Babylon'—it is 'Confusion.' For Christendom, divided into very many Churches and sects, is truly and strictly a Confuser. Yet in all Churches, parties, sects of Christendom the true Jesus congregation, the Woman 'clothed with the Sun,' lives and is hidden.

## XIII.

The Centuries before Christ were poor troublous times. The leaders were would-be orthodox Pharisees, or rationalistic Sadducees. The mass were without spiritual life. Yet faithful souls kept the law, waited for the consolation of

Israel without a thought of departing from their fold, in sincerity, in undistractedness, 'spake often one to another.' That is the spirit for the Church's leaders to maintain in themselves, to infuse into others, to secure in influence and opportunity.

We find Persons and Events to be subjects of Prophecy only if they are unique and solitary examples of a principle. From the nature of the thing this must be most rare.

Among Persons the following. The Person of Christ will of necessity be prophesied of. His Forerunner, His Human Mother are unique Persons. An all but successful Destroyer of the Faith is unique because he reaches the limit of possibility; he cannot succeed absolutely. Any human Restorer of the Church of GOD, within it or without, from a condition near extinction to a new stability, occupies a position unique in providence and history.

Among Events, the Captivity or Restoration of the whole Church, the Conversion of the Nations, the Judgment of the World, unique Judgments which, within the limits of History, are final and so a true image and anticipation of the Last Judgment—these are predicted.

The 'Burdens' of Cities and Nations are thus final.

Resolute Persecutions, Apostasies, Wars, 'all things which are bound to come to pass'<sup>1</sup> which constitute 'Distress of Nations,'<sup>2</sup> but have not the characters of totality and finality, are included with their kind in the warning and comforting Voices of GOD, but do not come within the scope of prediction.

<sup>1</sup> Matt. xxiv. 6.

<sup>2</sup> Luc. xxi. 25.



## BREVIATE.

Jesus living and ruling.

GOD. The Lamb. The Spirit.  
The Powers which dispute the World.  
The slain for Christ safe.  
The sealed for Christ safe.  
Chastisements to Repentance—fruitless.

The Powers  
of the World

All the City except Temple given up,  
but a Witness to GOD continuous.

The War  
against GOD

Dragon War with the Woman and the Child, her retreat and His  
rescue.

The Dragon's wild creatures and their work on earth  
against the Lamb and His host (=Child reappearing).

Warnings and Invitations by Revelation.

Last strokes through Nature to induce repentance (fruitless).

Muster against Christ.

Babylon destroyed by its subjects.

The Dragon and the Wildbeasts overthrown by Christ, and the Martyrs'  
reign.

The Dragon's last freedom and muster of remnants.

The last ruin of him and his.

The Marriage of the Lamb to New Jerusalem.  
The Throne—Life Eternal

The New  
World

The Title.	i. 1.
Mission of the Angel of the Apocalypse.	
Benediction on the Reader, Hearers and Watchers.	3.
Letter of John to the Seven Churches. The four cardinal points of The Relation of Christ to Man, of Man to Christ, The Coming of Christ again and the Sovranty of the Father.	4.
Vision on Earth of Jesus living among His Churches.	9.
Seven Letters of Jesus to the Angels of the Churches. The gathering, conduct, ruling and correction of the Church on Earth.	ii. i.
Vision in Heaven of the Throne of GOD, the [Four and Twenty] Elders on their thrones, the Seven Spirits, and the Four Living Creatures of the Throne.	iv. 1.
THE FIRST CHORUS.—‘Of Creation,’ ‘The Holiness and the Worthiness of our GOD on account of Creation to take the Glory...Power.’	8.
The Sealed Book of GOD.	v. 1.
John weeps, seeing none can open it. An Elder comforts him because	4.
A Lamb appearing on the Throne as late slain takes the Sealed Book.	6.
THE SECOND CHORUS.—(A New one) ‘Of Redemption,’ of Cherubs, Elders incensing; ‘The Worthiness of the Lamb to open the Book’ on account of His Redemption and Consecration ‘of Men’: of Many Angels, ‘The Worthiness of the Lamb to take the Power...Blessing’; of all Creation singing to GOD and the Lamb, ascribing ‘Blessing...Power, eternally.’	8.
<i>The First Four Seals</i> are opened by the Lamb.	vi. 1.
The Four Powers appear which will dispute the world, namely:	
Christ. The Destroyer. The Steward. Death with Hades.	
The Destroyer.	
The Steward.	
Death with Hades <sup>1</sup> .	
<i>The Fifth Seal.</i> The Expectancy of the Martyrs for the Word.	9.
<i>The Sixth Seal.</i> The Opening of the Day of Wrath. The Chastisements are suspended for the Sealing of 144,000 of Israel and of countless Gentiles who will be delivered	12. vii. 1.

<sup>1</sup> [This repetition is probably given to indicate that the Four Powers successively described are simultaneously active. ED.]

- in the Coming Tribulation, i.e. in the Wars and Reign of the Wildbeast.
- THE THIRD CHORUS.—‘Of Salvation’—preludes the Visions of the Great Tribulation and is the Song of them who win through it—‘Salvation ascribing to our GOD and the Lamb’: and of All Angels, of Elders, of Cherubs, ‘Amen. Blessing...strength, to our GOD.’ 9.
- The Seventh Seal.* The War against GOD. viii. 1.
- Silence. Seven Angels of the Presence receive Trumpets. Prelude of Angel of Incense.
- The First Four Trumpets Sound* 7.
- for Four Chastisements sent to rouse Repentance, which wreck a Third of the Land, the Sea, the Rivers, the Lights of Heaven.
- Interlude of Eagle proclaiming the next three to be ‘The Three Woes.’ 13.
- The Fifth Trumpet.* Apollyon’s Locust-Army out of the Abyss torments the Unsealed. [‘First Woe.’] ix. 1.
- The Sixth Trumpet.* The Lion-Cavalry from Euphrates slays a Third of Men. [‘Second Woe’?] 13.
- No Repentance is yielded. 20.
- Proëm to the Seventh Trumpet.
- An Angel of Strength announces that in the Seventh Trumpet will be the Consummation. x. 1.
- From him John directed by the Apocalypse-Angel receives a New Inspiration for a Prophecy concerning the Gentiles of a War against GOD. 8.
- John still directed reserves the Temple, but the Court and City are given up to Gentiles. xi. 1.
- What will befall in the City during the War against GOD, namely a continuous Witnessing of Two throughout the coming War and Reign of the Wildbeast<sup>1</sup> from the Abyss, until he slays them, and they ascend like Christ amid the wreck of a Tenth of the City. The City confesses GOD. [‘Second Woe’ till here?]
- The Seventh Trumpet.* [Gentile Prophecy.] The War against GOD. 15.
- THE FOURTH CHORUS.—A Prelude. Heavenly Voices foreshadow the outlines of the War, and ‘the Conquest and Reign of our GOD,’ and Chorus of Elders. The Destruction of the Destroyers. The Temple in Heaven

<sup>1</sup> The Wildbeast is not described until the Gentile Prophecy describes his War.

opens back to the very Ark. [The Inward nature of the Gentile Prophecy.]	
The 'Great Vision' of the Woman and the Wildbeasts.	xii. 1.
The Child to the Throne. The Woman's Desert Retreat prepared for 1260 days.	
The Dragon War.	7.
Expulsion of the Dragon from Heaven to Earth. [Third Woe <sup>1</sup> .]	[12]
Voice in Heaven of Triumph and Warning.	10.
The Chase of the Woman and her safe-keeping.	13.
The Dragon's Allies.	xiii. 1.
The Wildbeast of the Sea his Vicegerent; his smitten head; his National powers; his 42 months; his new anti-theistic Religion: Worship of the Dragon and Wildbeast, constant War on Faithful.	
The Wildbeast of the Land, Prophet of the Seabeast; his Living miraculous Image of him; his Social power; his stamp and control of all Commerce.	11.
The LAMB and His Bodyguard of 144,000 on Sion.	xiv. 1.
THE FIFTH CHORUS.—Their new incommunicable Song.	2.
Before His last Wars on the Wildbeasts and Dragon and their followers.	
Seven Angels warn and invite Mankind <sup>2</sup> .	
[The Witness of <i>Revelation</i> before the War for Christ against the Wildbeast]	
heralding	
1. The Gospel of Grace and of Nature.	6.
2. The warning of the Fate of Babylon.	8.
3. The eternal penalty on the Wildbeast's following.	9.
4. The Blessedness of Death in Christ.	13.
5. The Harvest of the Good (Priest-Angel and Christ).	14.
6. The Vintage of Wrath (Two Priest-Angels).	17.
Seven Angels bring the Seven last 'Strokes' [a 'Great Marvellous' Vision].	xv. 1.
THE SIXTH CHORUS.—A Prelude to 'the Song of Moses and the Lamb' sung by Victors seen coming up from	2.

<sup>1</sup> [The MSS. of the Breviate did not shew the 'Third Woe,' but for the point at which it begins cf. notes on 8. 13, 11. 14, 15. 1. ED.]

<sup>2</sup> [The Voice from heaven, v. 13, is reckoned in the 'Seven,' as being the 'Herald-Voice of the Guide-Angel'; cf. *Of the Voices*, p. 35, and note on ch. xiv. 6, p. 88, on Warnings and Invitations to Mankind. ED.]

the Wildbeast War. 'The Manifestation of Righteousness. The Speedy Coming in of the Nations.'	4.
The Temple opens. Seven (vested Priest-) Angels come out of it and receive Vials from one of the Cherubs. The Temple becomes impenetrable through smoke from the Shechinah, and a great Voice bids them pour	5. 8.
[The Witness of <i>Nature</i> against the Wildbeast's Reign.] to induce repentance.	xvi. 1. 9, 10.
The first Five Vials, Strokes upon the Wildbeast's Subjects and Worshippers.	2.
1. The Plague Sore.	
2. The Sea all Blood.	3.
3. The Rivers and Springs all Blood.	4.
	Voice of Angel of Waters.
	Voice of the Altar.
4. Sun's heat intensified.	Blasphemies of men. No repentance.
	7. 8.
5. Darkness over the Kingdom of the Wildbeast.	Blasphemy and misery and no repentance.
	10.
The Sixth Vial on Euphrates (since warnings fail) dries it up, opening the march for the Kings from the East upon the Holy City.	12.
Muster of the Antichristian Kings, by 'Frog-spirits' from the three antagonists, to Har-Magedon. Voice of Christ yet above.	13. 15.
The Seventh Vial on the Air. [Three Actions.]	17.
Prelude [to First Action]. Word ΓΕΓΟΝΕΝ 'It is come to pass' from Throne in Temple, falling of cities and breaking of Babylon in Storm and Earthquake.	
[First Action.] The End of the False City.	xvii.-xix. 4.
One of the Seven Angels comes to be John's Guide shews him from a Wilderness the Triumph of Babylon riding the Wildbeast from the Abyss <sup>1</sup> : explains all the figures and how she will be destroyed by her Kings.	
The Dirge of Babylon.	xviii.
[A Coryphæus] on Earth, an Angel of Light and Power, proclaims the Fall and Desolation of Babylon for her corruption of Nations, Kings and Merchants.	1.

<sup>1</sup> ['from the Abyss.' These words are added in the MSS. with a note of interrogation. ED.]

[A Coryphæus] Voice in Heaven proclaims an Exodus for the people of God before her burning, foreshews the lamentation of Kings, and the lamentation of Merchants.	4. 9. 11.
The Dirge of the Seafarers.	17.
Verse [by same Voice in Heaven] bidding Heaven and All Saints rejoice.	20.
Monody of One Strong Angel, casting Stone in Sea, sentencing to never-broken Silence and Darkness for deception of Merchants, Princes and Nations.	21.
 THE SEVENTH CHORUS (double).	
‘Alleluia Salvation Glory and Power are our God’s’— for Judgment of Babylon. ‘Alleluia’ by the multitude of Heaven. ‘Amen Alleluia,’ by Elders and Cherubs.	xix. 1.
Prelude.—Verse. Voice from Throne bidding universal praise.	5.
‘Alleluia. The Reign of [our] God. The Coming of the Lamb’s Spousal,’ by the multitude of Heaven with music of waters and thunder.	
The Guide’s Benediction on the Wedding Guests. His attestation.	9.
John’s longing to worship the Guide. The Commandment on worship.	10.
 [Second Action.] The Extermination of the Enemies.	
The Last War of Christ with Satan and his Powers. Heaven opened, the Rider of the White Horse and the White Hosts.	11.
From the Sun an Angel summons all birds.	17.
The Wildbeast, the Earth-Kings and their hosts.	19.
Capture of the Wildbeast and his Prophet and slaughter of the rest.	20.
Capture of the Dragon and his imprisonment for a millennium.	xx. 1.
The First Resurrection and Royal Priesthood of the Martyrs and Loyal.	4.
Release of Satan. Muster and March of his vast remnants to the Siege of the Beloved City. Their fiery destruction.	7. 9.
Final overthrow of the Devil and his æonian confinement with his Allies.	10.

The Great White Throne. The Passing of Earth and Heaven.	11.
The Judgment of All Dead, and the End of Death with Hades.	12.
[Third Action.] The Revelation of the True City. The Title of the Vision.	xxi. 1.
Prelude.—Verse, Voice from the Throne. ‘GOD with His People. The End of Death and Sorrow.’	3.
Voice of GOD. ‘New Creation. They have come into existence. ΓΕΓΟΝΑΝ. Life free. Sonship of the Victor. The Inheritance. The Second Death.’	5.
A Second of the Seven Angels comes to be John’s Guide. Shews him from a Mountain-top the Bride, Holy Jerusalem, descending	9.
Her luminary, wall, gateways, measure, material, foundations, street, GOD and the Lamb her Temple and her Light, her Nations and Kings, her River and Wood of Life, the Throne, His servants’ service and sight of Him and Kingship.	11.
The Parting of the Guide, with an Attestation, with the Watchword of Jesus, with a Benediction on the Observer of the Words.	xxii. 6.
John’s Affirmation.	8.
John’s longing to worship the Guide. The Commandment on Worship (the second time).	
The Book to remain unclosed. The time of its Action near.	10.
The Watchword of Jesus once more.	12.
The severance of Citizens and Outcasts.	14.
The Voice of Jesus. His Attestation to the Angel of the Apocalypse :	16.
to The Church and her Word to men :	17.
to the Book :	18.
to His own Advent.	20.
Response of John. Salutation.	21.





*TITLE AND BLESSING.*

- 1 THE REVELATION OF JESUS CHRIST which GOD gave Him to shew *TITLE.*  
to His servants  
\*Da 2+29 things ' which must come to pass ' with speed  
and He sent and signified them through His Angel to His servant *Mission of*  
John *The Angel*  
*of the Apo-*  
*calypse.*
- 2 who bare witness to the word of GOD and to the witness of Jesus  
Christ, *even* all—as many as he saw.
- 3 BLESSED IS HE that readeth and they that hear the words of *Benediction*  
the prophecy *on Readers,*  
and watch the things which are written therein for the time is *Hearers and*  
*Keepers of*  
*the Book.*  
near.

THE LETTER OF JOHN TO THE SEVEN CHURCHES.

JOHN TO THE SEVEN CHURCHES WHICH ARE IN ASIA

4

Grace to you and peace  
from

'THE BEING' AND THE WAS AND THE COMING ONE  
and from THE SEVEN SPIRITS which are before His Throne  
and from JESUS CHRIST.

\*Ex 3·14  
\*Is 41·4  
Zec 3·9

5

'The Faithful Witness,  
'The Firstborn' of the dead  
and the 'Prince of the Kings of the earth.'

\*Ps 89·37,  
27

Unto Him that loveth us and 'loosed' us 'out of our sins' by  
His blood—

\*Ps 130·8  
\*Is 40·2

and he made us a 'kingdom, priests unto' His 'GOD' and Father—  
to Him *be* the glory and the might unto the ages. Amen.

6

\*Ex 19·6

'Behold He cometh with the clouds'  
and every eye 'shall see' Him and they which 'pierced' Him  
and 'all the tribes of the earth shall mourn over Him.' Yea. Amen.

7

\*Da 7·13  
\*Zec 12·  
10 f.

'I AM' THE Alpha and the Omega saith 'the Lord the GOD  
THE BEING' AND THE WAS AND THE COMING ONE:  
'the All-ruler.'

8

\*Ex 3·14  
\*Am 4·13  
Is 41·4

HIS VISION ON EARTH. JESUS LIVING AMID CHURCHES.

I John your brother and fellow-sharer  
in the tribulation and kingdom and endurance in Jesus  
was in the isle that is called Patmos for the word of GOD and the  
witness of Jesus.

9

I became in spirit on the Lord's day  
and heard behind me a great voice as of a trumpet saying

10  
Ez 1·3  
Ex 19·16,  
11 19

What thou seest write into a Book and send to the Seven  
Churches

Ch. 1·4. 'ἐν ἀρχῇ' φησὶν 'ἦν ὁ Λόγος'—ὁ ἐνανθρωπήσας, ὁ ἦν,... *Catena in Epistolas Catholicas accesserunt Œcumenii et Arethae commentarii in Apocalypsin*, ed. J. A. Cramer, Oxon. 1840, pp. 180, 247.

Ch. 1·11. The Voice of that Revealing Angel, to whom John (1·1) is committed, beginning to instruct John: John turns to see the speaker, and instead sees JESUS. The first

The Four cardinal points  
1 CHRIST to Man

2 Man to CHRIST

3 The Coming of CHRIST

4 The Sovereignty of the Father.

Vision on Earth of Jesus Christ living among the Churches.

unto Ephesus and unto Smyrna and unto Pergamum and unto  
Thyatira  
and unto Sardis and unto Philadelphia and unto Laodicea.

- <sup>12</sup> And I turned to see the voice which talked with me  
Zec 5·1, 6·1, 1·9, 4·2  
and having turned I saw Seven golden Candlesticks
- <sup>13</sup> and in the midst of the Candlesticks 'One like unto the Son of man'  
\*Da 7·13  
\*Ez 1·26  
Wis 18·24  
Da 10·5  
(Chald.)  
'clothed with a garment down to the foot'  
and 'girt about' at the breasts with a 'golden' girdle.
- <sup>14</sup> Now 'His head' and 'His hair white as' white 'wool, as snow  
Da 7·9, 10·6  
Ez 8·2  
and His eyes as' a flame 'of fire  
<sup>15</sup> and His feet like unto burnished brass' as if it had been refined in a  
Da 10·6  
Ez 1·24,  
43·2 (Heb.)  
furnace  
'and His voice as a voice of many waters'
- <sup>16</sup> and having in His right hand Seven Stars  
Ps 149·6  
and out of His mouth *was* proceeding a sharp two-edged sword  
Ju 5·31  
and His countenance as 'the sun' shineth 'in his power.'
- <sup>17</sup> And when I saw Him I fell at His feet as dead.  
Da 10·12, 19  
Is 44·6,  
48·12  
(Heb.)  
And He laid His right hand upon me saying  
'Fear not'
- <sup>18</sup> 'I am the first and the last' and the Living One  
and became dead and behold am a Living One unto the ages of  
the ages  
and have the keys of Death and of Hades.
- <sup>19</sup> Write therefore the things which thou sawest and what they are  
Is 48·6  
Da 2·29  
(Chald.)  
and 'things which are about to come to pass after these.'
- <sup>20</sup> The 'mystery' of the Seven Stars which thou sawest upon my  
Da 2·29  
right hand  
and the Seven golden Candlesticks  
the Seven Stars are the Angels of the Seven Churches and the  
Seven Candlesticks are the Seven Churches.

word of Jesus here is, 'I am the first and the last. Fear not.' The Voice of Jesus is a voice of many waters. The voice of the Angel is as a trumpet-voice: so 4·1.

The Voice of the Angel in charge from time to time directs him to write or not to write or seal, or moves him: 1·11; 10·4 ('seal,' 'write not'); 10·8 'take the Book;' 14·13.

Ch. 1·14. The hair 'Pro-æonian.' [This note is explained by the reference to Da. 7·9, 'The Ancient of Days' with 'raiment white as snow; and the hair of his head like pure wool'; not white from age but by reason of agelessness. ED.] The feet whereby he stood on the earth are its finest metal glowing with the fire which shines through the eyes. Humanity, instinct with Deity.

EPISTLES OF JESUS TO THEIR SEVEN ANGELS.

EPISTLE I. TO ANGEL OF EPHEBUS.

To the Church's Angel that is in Ephesus write 2

Title of  
The Lord.  
1. 12, 16

THESE THINGS SAITH He that holdeth the Seven Stars in His  
right hand  
He that walketh in the midst of the Seven Candlesticks of gold

Recogni-  
tion:  
*Patience,  
True Doc-  
trine.*

I KNOW thy works and thy toil and endurance 2  
and that thou canst not bear evil men  
and didst try them which say they themselves are apostles—and  
they are not so and thou didst find them false  
and thou hast endurance 3  
and didst bear for my name's sake and art not grown weary.

Fault: *Loss  
of Love.*

But I have *this* against thee that thou didst leave thy love, thy 4  
first *love*.

Warning:  
*Disposse-  
sion.*

Remember therefore from whence thou art fallen 5  
and repent and do the first works  
or else I am coming to thee  
and shall move thy candlestick out of its place  
except thou repent.

Second Re-  
cognition:  
*Purity.*

But this thou hast that thou hatest the works of the Nicolaitans 6  
which I also hate.

HE THAT HATH AN EAR let him hear what the Spirit saith to 7  
the Churches.

Reward:  
*Tree of Life*  
22. 2

TO HIM THAT OVERCOMETH I will give him 'to eat of the Tree'<sup>1</sup>  
of Life' which is 'in the Paradise of God.'

Ge 2. 9,  
3. 22  
Ez 31. 8

Ch. 2. 3. In these Epistles the Title of The Sender is in each an Attribute taken from the First Vision, and the Reward is in each a Gift from the Last Vision of the whole Apocalypse. The Unity of the Book is strongly marked in this. Each has a Recognition of the Characteristic Grace or Vice of each Church, a Warning or Promise, a Charge and a Reward. Each has also a charge to the listener to mark each treatment of each Church. Hence we must expect that the Trials, Failures and Victories of the Church throughout the Book will be of the kinds known by these letters.

<sup>1</sup> [Elsewhere translated 'Wood of Life,' cf. Preface, p. xvii. ED.]

## EPISTLE II. TO THE ANGEL OF SMYRNA.

8 And to the Church's Angel that is in Smyrna write

Is 44·6,  
48·12  
(Heb.)

THESE THINGS SAITH 'The First and The Last' which became  
dead and lived

The Title  
1·17, 18

9 I KNOW thy tribulation and thy poverty but thou art rich  
and the blasphemy of them which say they themselves are Jews  
and are not but are a Synagogue of Satan.

Recogni-  
tion :  
*Poverty,*  
*Jewish*  
*Hostility :*  
*True*  
*Wealth.*

10 Fear not the things which thou art about to suffer  
behold the Devil is about to cast some of you into prison  
that 'ye may be tried' and may have a tribulation of 'ten days.'  
Be thou faithful unto death and I will give thee the Crown of Life.

Charge :  
*Bold Con-*  
*fessorship.*

Da 1·12,  
12·1

11 HE THAT HATH AN EAR let him hear what the Spirit saith to  
the Churches.

HE THAT OVERCOMETH shall in no wise be wronged of the  
second death.

Reward :  
*Free of the*  
*Second*  
*Death* 21·8

EPISTLE III. TO THE ANGEL OF PERGAMUM.

And to the Angel of the Church in Pergamum write 12

The Title 1:16	THESE THINGS SAITH He that hath the sharp the two-edged sword	
Recognition: <i>Tenacity in Persecution.</i>	I KNOW where thou dwellest where the throne of Satan is and holdest fast my Name and didst not deny my faith even in the days of Antipas —my witness my faithful one who was killed among you where Satan dwelleth.	13    Ps 89:37
Fault: <i>Corrupt teachings.</i>	But I have against thee a few things because thou hast there men holding the teaching of 'Balaam' who taught Balak to cast a stumblingblock before 'the sons of Israel to eat things sacrificed to idols and commit fornication.' So hast thou also men holding the teaching of the Nicolaitans in like manner.	14     Nu 31:16 Nu 25:1, 2
Charge: <i>To repent.</i>	Repent therefore	16
Warning: <i>Sword spiritual.</i>	or else I am coming to thee fast and will war with them by the sword of my mouth. HE THAT HATH AN EAR let him hear what the Spirit saith to the Churches.	17
Reward: <i>Secret Manna and Secret Name.</i>	TO HIM THAT OVERCOMETH—'I will give' him 'of the' hidden 'Manna' and will give him a white Stone and upon the Stone 'a New Name' written which no one knoweth but he that receiveth it.	Ex 16:15, 33 Ps 78:24  Is 62:2, 65:15

## EPISTLE IV. TO THE ANGEL OF THYATIRA.

18 And to the Church's Angel that is in Thyatira write

- Da 10.6 THESE THINGS SAITH The Son of GOD Who hath 'His Eyes as' a  
Ez 8.2 flame 'of Fire and the Feet of Him are like burnished brass' The Title  
1. 14, 15
- 19 I KNOW thy works and thy love and faith and ministry and patience  
and thy last works more than the first. Recogni-  
tion;  
*Loving and  
growing ser-  
vice.*
- 20 But I have *this* against thee that thou sufferest the woman Jezebel  
—she that saith she herself is Prophetess—  
2 Ki 9.22 and she teacheth and seduceth my servants 'to commit fornication  
Nu 25.1, and eat things sacrificed to idols'  
2 and I gave her time that she should repent and she willeth not to  
21 repent of her fornication.
- Ez 16.37 22 Behold I do cast her into a bed and them that commit adultery  
with her Warning:  
*Tribulation  
and Death  
with search-  
ing insight.*  
into great tribulation except they repent of her works  
23 and her children I will kill with death  
and all the Churches shall know that I am He 'which searcheth  
Je 17.10 reins and hearts'  
Ps 7.9 and 'I will give' you 'each one' 'according to' your 'works.'
- 24 But to you I say the rest that are in Thyatira Charge:  
*Persistence.*  
as many as have not this teaching  
which know not the Deeps of Satan as they say  
I cast not on you other burden.
- 25 Howbeit that which ye have hold fast till I come.
- 26 AND HE THAT OVERCOMETH, and he that keepeth my works  
unto the end—  
Ps 2.8 'I will give him' authority over 'the nations'  
27 and 'he shall shepherd them with Rod of Iron  
Ps 2.9 as the vessels of the potter are broken to shivers'  
as I also have received from my Father  
28 and I will give him the Morning Star.
- 29 HE THAT HATH AN EAR let him hear what the Spirit saith to  
the Churches.

Reward:  
*Power and  
the 'Morn-  
ing Star'  
19. 15; 22. 16*

Ch. 2. 26, 28. The reward of persistence here is His own power 19. 15 and His own symbol 22. 16.

EPISTLE V. TO THE ANGEL OF SARDIS.

And to the Angel of the Church in Sardis write 3

The Title  
1:4, 16

THESE THINGS SAITH He that hath The Seven Spirits of GOD and  
the Seven Stars

Recogni-  
tion:  
*A death in  
life.*

I KNOW thy works that thou hast a name that thou livest and art  
a dead *corpse*.

Be waking 2  
and stablish the things that remain that were ready to die  
for I have found no works of thine fulfilled before my GOD.

Charge:  
*Revival.*

Remember therefore how thou hast received and didst hear and 3  
keep *it* and repent.

Warning:  
*Sudden  
visitation,  
saving of  
pure few.*

If therefore thou do awake not  
I will come as a thief  
and thou shalt in no wise know what hour I will come upon thee Is 47:11  
but thou hast a few names in Sardis which defiled not their 4 Da 12:10  
Zec 3:4, 7  
garments  
and they shall walk with me in white because they are worthy.

Reward: *In  
The Book of  
Life, 20:12*

HE THAT OVERCOMETH shall thus be arrayed in white 5 Ec 9:8  
garments  
and I will in no wise 'blot out' his name 'out of the Book of Ex 32:33  
Ps 69:28  
*Life*'  
and will confess his name before my Father and before His  
Angels.

HE THAT HATH AN EAR let him hear what the Spirit saith to 6  
the Churches.



## EPISTLE VI. TO THE ANGEL OF PHILADELPHIA.

7 And to the Angel of the Church in Philadelphia write

- THESE THINGS SAITH The Holy The True  
 He that hath 'the Key of David  
 He that openeth and none shall shut and shutteth and none openeth'
- 8 I KNOW thy works—behold I have given before thy face a door  
 opened which none can shut—  
 that thou hast a little power and didst keep my word and didst  
 not deny my Name.
- 9 Behold I give out of the Synagogue of Satan  
 of them which say they themselves are Jews and are not but do  
 lie—  
 behold I will make them 'that they shall come and worship before  
 thy feet'  
 and may know that 'I loved thee'  
 because thou didst keep the word of my patience  
 I also will keep thee out of the hour of trial  
 —the *hour* which is to come upon the whole inhabited earth to try  
 them that dwell upon the earth.
- 10 I am coming fast  
 hold fast that which thou hast that no one take thy Crown.
- 11 HE THAT OVERCOMETH—I will make him a Pillar in the  
 Temple of my GOD  
 and out of *it* shall he come forth no more  
 and will write upon him the Name of my GOD  
 and 'the name of the City' of my GOD the New Jerusalem  
 —she that descendeth out of the heaven from my GOD—and  
 my 'New Name.'
- 12 HE THAT HATH AN EAR let him hear what the Spirit saith to  
 the Churches.

The Title  
1. 18

Recogni-  
tion: *Word*  
*kept in*  
*weakness.*

Promise: *To*  
*humble false*  
*Jesus and*  
*safely to*  
*keep.*

Charge:  
*Safe keep.*  
Reward:  
*Safe keeping*  
*in New*  
*Jerusalem*  
21. 10

Ch. 3. 7. Mark how the letter to Philadelphia is full of broken clauses.

EPISTLE VII. TO THE ANGEL OF LAODICEA.

	And to the Angel of the Church in Laodicea write	14
The Title 1·5 (7)	THESE THINGS SAITH The Amen 'The Faithful Witness' and true 'The Beginning of the creation' of GOD	Ps 89·37, 27 Pr 8·22
Recogni- tion: <i>Luke- warmness with self- satisfaction.</i>	I KNOW thy works that thou art neither cold nor hot I would thou hadst been cold or hot so for that thou art lukewarm and neither hot nor cold	15 16
Warning: <i>Rejection.</i>	I shall spew thee out of my mouth. Because thou sayest 'rich I am' and 'have gotten riches' and in nothing have need and knowest not that thou art the wretched one and pitiable and poor and blind and naked	17 Ho 12·8 Zec 11·5
Charge: <i>Self-know- ledge with Reality.</i>	I counsel thee to buy of me gold refined by fire that thou mayest be rich and white garments that thou mayest array thee and <i>that</i> the shame of thy nakedness be not made manifest and eyesalve to anoint thine eyes that thou mayest see. 'As many as I love I reprove' and 'chasten' be zealous therefore and repent.	18 Is 55·1 19
Aid: <i>Offer of Presence.</i>	BEHOLD I STAND at the door and knock if any man hear my voice and open the door I will come in to him and sup with him and he with me.	20 *Pr 3·12 (LXX)
Reward: <i>Throne 22·3.</i>	HE THAT OVERCOMETH—I will give to him to sit down with me in my throne as I also overcame and sat down with my Father in His Throne. HE THAT HATH AN EAR let him hear what the Spirit saith to the Churches.	21 22

## VISION IN HEAVEN—THE THRONE OF GOD.

- 4 After these things I saw  
 and behold a door set open in the heaven  
 and the voice the first which I heard as of a 'trumpet' talking  
 with me  
 one saying  
 'Go up' this way and I will shew thee 'things which must come to  
 pass.'
- IN HEAVEN.  
 John called  
 by the Voice  
 of the Re-  
 vealing  
 Angel goeth  
 in to behold  
 Things  
 within, and  
 thence to see  
 the world  
 and time.
- \*Ex 19. 16,  
 24
- \*cf. ch. 1. 19
- \*Da 2. 29
- 2 After these things straightway I became in spirit  
 and behold a Throne was set in the heaven  
 and 'upon the Throne One seated'
- \*Ps 47. 8<sup>1</sup>  
 \*Is 6. 1  
 \*Da 7. 9  
 1 Ki 22. 19
- 3 and He That was seated like a vision of jasper stone and sardius  
 and 'a rainbow round about the Throne' like a vision of emerald
- \*Ez 1. 26
- 4 and round about the Throne thrones four and twenty  
 and upon the thrones twenty-four Elders seated  
 arrayed in white garments and on their heads crowns of gold
- 5 and out of the Throne 'proceed lightnings and voices' and  
 'thunders'
- \*Ex 19. 16  
 (Heb.  
 + LXX)  
 Ex 25. 37
- and Seven Lamps of fire burning before the Throne  
 which are the Seven Spirits of GOD
- 6 and before the Throne as it were a glassy sea 'like unto crystal  
 and in the midst of the Throne' and 'round about the Throne four  
 Living Creatures full of eyes' before and behind
- The Throne  
 of GOD
- The Thrones  
 of the  
 Elders
- The Seven  
 Lamps
- The Four-  
 fold Throne  
 of Life,

Ch. 4. 1. 'And behold.' The first voice he heard 1. 11, the Trumpet voice of the Angel in Charge, speaks again, 'Go up,' still speaking behind him. Cf. 11. 12.

Ch. 4. 2. 'I became in spirit.' Afresh? 1. 10. Certainly in 17. 3, 21. 10 no transition is needed by the words 'in Spirit.'

[<sup>1</sup> As there is not space to give these four references each time they recur, the recurrence will be marked by Ps. 47. 8 etc. ED.]

*Its sight and  
insight,  
movement,  
voices.*

and 'the first' Creature *was* like 'a lion  
and the second' Creature like 'a calf  
and the third' Creature—one having the 'face' as 'of man  
and the fourth' Creature like an 'eagle' flying

7

\*Ez 1.10,  
10.14

THE FIRST  
CHORUS—

and the four Living Creatures 'each one of them' having 'six wings' 8  
'are full of eyes round about' and within  
and they have no rest day and night saying

\*Is 6.2  
\*Ez 1.18,  
10.12

*The Three-  
fold Singing  
of the  
Cherubim to  
The Trinity,*

'Holy holy holy'  
'the Lord the GOD the All-ruler,'  
THE WAS AND 'THE BEING,' AND THE COMING ONE

\*Am 4.13  
(LXX)  
Is 6.3  
\*Ex 3.14  
\*Is 41.4

and whensoever the Living Creatures shall give glory and honour 9  
and thanks

to 'Him That is seated on the Throne'  
to 'Him That liveth unto the ages' of the ages

\*Ps 47.8  
etc.  
\*Da 4.34,  
6.26, 12.7

*and Three-  
fold Re-  
sponse of the  
Elders.*

the four and twenty Elders will fall down before 'Him That is 10  
seated on the Throne'

Ps 47.8  
etc.

and worship 'Him That liveth unto the ages' of the ages  
and cast their crowns before the Throne saying

*The GOD of  
Creation.*

Worthy art Thou our Lord and our GOD  
to take the glory and the honour and the power  
in that Thou didst create all things  
and because of Thy will they were and were created.

11

## THE BOOK OF SEALS.

- 5 And I saw on the Right Hand of Him 'That was seated upon the  
 Throne' *In God's Hand a Sealed Book which none can open,*
- \*Ps 47.8 etc.  
 \*Ez 2.9  
 \*Is 29.11  
 Da 12.4, 9  
 'a Book written within and on the back' 'close sealed' with Seven  
 Seals
- 2 and I saw a strong Angel heralding with great voice  
 Who is worthy to open the Book  
 and to loose the Seals thereof?
- 3 and no one was able in the heaven or on the earth or underneath  
 the earth  
 to open the Book or to look thereon
- Ex 20.4,  
 11  
 De 4.39
- 4 and I was weeping much that no one was found worthy to open  
 the Book or look thereon *wherefore John weepeth*
- 5 and one of the Elders saith unto me  
 Be not weeping. *and is of an Elder comforted*
- \*cf. ch. 22.16  
 Ge 49.9  
 Is 11.10  
 Behold the 'Lion' that is of the tribe of 'Judah' 'the Root' of  
 David hath overcome  
 to open the Book and the Seven Seals thereof
- 6 and I saw in the midst of the Throne and of the four Living Creatures  
 and in the midst of the Elders  
 'a Lamb' standing as though it 'had been slain'  
 —He having seven horns and seven eyes  
 which are the [Seven] Spirits of GOD  
 sent forth 'into all the earth' *because a Lamb appearing on the Throne and late slain taketh the Book.*
- 7 and He came and hath taken *it* out of the Right Hand of Him  
 'That was seated upon the Throne'
- Ps 47.8 etc.
- 8 and when He took the Book  
 the four Living Creatures and the four and twenty Elders fell  
 before the Lamb

	having each a harp and golden bowls brimful of 'incense' which are 'the prayers' of the saints	Ps 141.2
<i>A New Song</i>	and they 'sing a new song' saying	9
SECOND CHORUS— <i>The Creatures, Elders with Incense,</i>	Worthy art Thou to take the Book and to open the Seals thereof for Thou wast slain and didst purchase unto GOD with Thy Blood <i>men</i> out of every tribe and tongue and people and nation and madest them 'unto' our 'GOD a kingdom' and 'priests' and they are reigning on the earth.	Ps 33.3; 98.1; 144.9; 149.1 Is 42.10 Ps 74.2 Da 3.4
<i>many Angels sevenfold,</i>	And I saw and I heard a voice of many Angels round about the Throne and the Living Creatures and the Elders and the number of them was 'ten thousand times ten thousand and thousands of thousands' saying with great voice	10 Ex 19.6 11 Da 7.10
<i>'The Lamb and Redemption'</i>	WORTHY is the 'Lamb that hath been slain' to take the power and riches and wisdom and might and honour and glory and blessing	12
<i>and all creation fourfold.</i>	and every created thing which is in the heaven and on the earth and under the earth and on the sea and all things that are in them heard I saying	13 Ex 20.4, 11
	UNTO HIM 'That is seated on the throne' and unto the Lamb <i>be</i> the blessing and the honour and the glory and the dominion unto the ages of the ages.	Ps 47.8 etc. Da 7.14
	And the four Living Creatures said AMEN and the Elders fell down and worshipped.	14

## I. THE OPENING OF THE SEALS.

## SEALS I. II. III. IV.

## THE FOUR POWERS WHICH DISPUTE THE WORLD.

6 and I saw when the Lamb opened One out of the Seven Seals  
and I heard one out of the four Living Creatures saying as with  
voice of thunder Come Thou.

2 and I saw and behold 'a White Horse'  
and He that was seated on him having a bow  
and there was given unto Him a crown  
and He came forth conquering and to conquer.

3 and when He opened the Second Seal  
4 I heard the second Living Creature saying Come thou  
and there came forth another 'a Red Horse'  
and to him that was seated on him was given  
to take the peace of the earth and that they shall slay one another  
and there was given unto him a great sword.

5 and when He opened the Third Seal  
I heard the third Living Creature saying Come thou  
and I saw and behold 'a Black Horse'  
and he that was seated on him having a balance in his hand  
6 and I heard as it were a voice in the midst of the four Living  
Creatures saying  
A measure of wheat for a penny  
and three measures of barley for a penny  
and the oil and the wine wrong thou not.

One by one  
the Lamb  
breaks the  
Seals. At  
the first four  
the Cherubs  
with thun-  
der-voices  
call each a  
Rider out.

I. On  
white horse  
a crowned  
Bowman to  
win the  
world—  
CHRIST.

II. Red  
horsed and  
Sworded;  
The De-  
stroyer of  
'Peace on  
Earth,' i.e.  
His Enemy.

III. Black  
horsed:  
Balance in  
hand: The  
Steward  
of God's  
Bread,—  
the Word,  
which he  
sells dear  
but is not  
suffered to  
adulterate—  
Oil of  
Uncion  
and Wine of  
Passion.

\*Ps 45·4,  
5, 6, 8  
Zec 1·8,  
6·2, 3, 6  
Ps 21·3

Is 65·8  
2 Ki 7·1

Ch. 6·2. The otherwise unique image of *Christ* as of a *Mounted Archer* crowned and conquering still is drawn straight from Ps. 45. 'In Thy majesty ride prosperously...Thine arrows are sharp in the heart of the king's enemies whereby the people fall under Thee; Thy throne, O GOD, is for ever and ever...GOD hath anointed Thee.' ...τῷ τῆν ὀπισθίαν διατυπῶντι ἀνίττεσθαι Ἀγγέλῳ... *Caten.* p. 262.

IV. *Pale  
horsed:  
Death and  
Hades  
behind, with  
all deaths;  
limited to a  
quarter of  
the slaying  
they meant.*

and when He opened the Fourth Seal 7  
I heard a voice of the fourth Living Creature saying Come thou  
and I saw and behold a Pale Horse 8  
and he that was seated upon him—his name was ‘Death’  
and ‘Hades’ was following with him  
and there was given unto them authority over the fourth part of the  
earth  
‘to kill with sword and with famine and with death’ and by the  
‘wild beasts of the earth.’

Ho 13:14

Es 33:27,  
14:21,  
5:12,  
29:5,  
34:28

SEAL V. MARTYRS OF THE WORD: THEIR WAITING.

V. *Expectancy of  
Souls who  
die in these  
wars for  
CHRIST.*

And when He opened the Fifth Seal 9  
I saw underneath the Altar the souls of them that have been slain  
for the word of GOD  
and for the witness which they held  
and they cried with great voice saying  
‘How long O Master’ The Holy and True  
dost Thou not ‘judge’ and ‘exact’ our ‘blood’  
‘from them that dwell on the earth’?  
And there was given them each a white robe  
and it was told unto them  
That they rest yet a little time  
until their fellow-servants also and their brothers which should be  
killed as they too were  
should be fulfilled.

Le 4:7 f.

10  
cf. ch. 3:7  
Zec 1:12  
De 32:43  
2 Kl 9:7  
Ps 79:11  
Ho 4:1

11

Is 57:2

SEAL VI. OPENING OF DAY OF WRATH.

VI. *The  
Day of  
Wrath  
(The prayed  
and pro-  
mised  
Judgment)*

And I saw when He opened the Sixth Seal 12  
and there was a great quaking  
and ‘the sun’ became black as sackcloth of hair  
and ‘the moon’ wholly became as ‘blood’

Is 13:20  
Joel 2:31

Ch. 6•8. ‘Pale,’ to Easterns a sign of anger, *Caten.* p. 270 *ad loc.* Three Riders come to an end. The White Rider is triumphant. On the End of the Riders see 20•14 and note.

Ch. 6•11. Their waiting is ended in 20•4.

The Sixth Seal is a Vision of Judgment, but the Judgment does not proceed nor is that which follows the Judgment described. The suspension of chastisements (unto repentance) is described and the Sealing of Jews (a certain number) and Gentiles.

Thus we have seen the four powers, the safety of the dead, the safety of the sealed on earth. Then there is silence.

Ch. 6•12. The sun quite eclipsed, and stars fallen; the ‘heaven’ in which stars seemed to be is swept aside. The rest is seen under a red moonlight. The places of mountains and islands are changed (in 16•20 they disappear). Society believes in its own dissolution but this is a foretaste. Before Sealing (or before Trumpets) Lights of heaven reappear, 8•10, 12.



- 13 and 'the stars of the heaven fell' unto the earth  
 'as a fig tree' casteth her untimely figs  
 when she is shaken of a great wind
- 14 'and the heaven' was removed 'as a scroll rolling up'  
 and every mountain and island were moved out of their places.
- 15 'And the kings of the earth and the princes' and the chief captains  
 and the rich and the strong and every bondman and freeman  
 'hid themselves in the caves and in the rocks' of the mountains
- 16 'and say to the mountains and to the rocks  
 Fall on us' and 'hide us' from the face of Him 'That is seated  
 on the Throne'
- 17 and from the wrath of the Lamb  
 because 'the great Day of' Their 'Wrath' is come  
 'and who is able to stand.'
- 7 After this I saw four Angels standing 'at the four corners of the earth'  
 holding 'the four winds' of the earth  
 that no wind should blow over the earth or over the sea or upon  
 any tree
- 2 and I saw another Angel ascending from the sunrise having the  
 Seal of the living GOD  
 and he cried with great voice to the four Angels
- 3 to whom it was given to wrong the earth and the sea saying  
 Wrong not the earth neither the sea nor the trees  
 'till we have sealed' the servants of our GOD 'on their foreheads.'
- 4 And I heard the number of the sealed. A hundred forty and four  
 thousand sealed out of every tribe of Sons of Israel
- 5 of the tribe of Juda twelve thousand sealed  
 of the tribe of Reuben twelve thousand  
 of the tribe of Gad twelve thousand
- 6 of the tribe of Aser twelve thousand  
 of the tribe of Nephtalim twelve thousand

1. *Begins  
with  
physical  
convulsion.*

*Dismay of  
ruling  
classes and  
all society.*

2. *Chastise-  
ments sus-  
pended for a  
Sealing of  
God's  
servants.*

*The Roll of  
Twelve  
Twelve  
Thousands  
of Sons of  
Israel, and*

Ch. 6·17. ἡλθεν.

Ch. 7·2. Suspended until the first four trumpets sound, 8·7. 'Wrong'—ἀδικεῖν does not in the Apocalypse lose its sense, as here, of the innocent creation. [This rather obscure note appears to justify the translation 'to wrong' instead of 'to hurt' in this place, and to confine such rendering to passages in which the innocent creation is spoken of. Cf. use of both words, 9·4. Preface, pp. xvi. xvii. ED.]

Ch. 7·3. All His servants are sealed, 9·4. John hears the *number* of the sealed of Israel.

Ch. 7·4. ...χιλιάδες—this is the heading of the roll.

of the tribe of Manasse twelve thousand  
 of the tribe of Symeon twelve thousand 7  
 of the tribe of Levi twelve thousand  
 of the tribe of Issachar twelve thousand  
 of the tribe of Zabulun twelve thousand 8  
 of the tribe of Joseph twelve thousand  
 of the tribe of Benjamin twelve thousand sealed.

*countless  
 Gentiles.*

After these things I saw 9  
 and behold a great multitude which no man could number  
 out of every nation and of tribes and peoples and tongues Da 3·4  
 standing before the throne and before the Lamb  
 —*saw them* arrayed in white robes—and palms in their hands Le 23·40  
 and they cry with great voice saying 10

THIRD  
 CHORUS—  
 'of Salva-  
 tion'

SALVATION UNTO OUR GOD 'That is seated on the Throne' Ps 47·8  
 and unto the Lamb etc.  
 and all the Angels were standing round about the Throne 11  
 and *about* the Elders and the four Living Creatures  
 and fell before the Throne on their faces and worshipped GOD saying  
 AMEN.

BLESSING AND GLORY and wisdom and thanksgiving and honour 12  
 and power and might  
*be* to our GOD unto the ages of the ages.  
 AMEN.

and one of the Elders answered saying to me 13  
 These which are arrayed in the white robes who are they and  
 whence came they?

and I say unto him 14  
 My lord thou knowest. Zec 1·9

*who will be  
 delivered  
 from the  
 coming Tri-  
 bulation  
 [i.e. The  
 Willbeast  
 Reign].*

And he spake unto me  
 These are they which are coming out of the great 'Tribulation' Da 12·1  
 and 'they washed their robes' and made them white 'in the Blood' Ge 35·2,  
 49·11  
 Ex 19·10  
 Le 17·11,  
 15, Is 1·18

therefore are they before the Throne of GOD  
 and serve Him day and night in His Temple  
 and He 'That is seated on the Throne' shall spread His Tabernacle 15  
 over them. 1 Chr 9·33  
 Ps 134·1  
 Ps 47·8etc.

Ch. 7·9. ...*ἐστῶτες... περιβεβλημένων*—alternation of constructions with ...*εἶδον* and *ἰδοὺ*  
*ὄχλος πολὺς*.

Ch. 7·14. Who will prevail or be delivered and will come forth (so *ἐρχόμενος*.....) out  
 of the Great coming Tribulation. Cf. Luc. 21·25—36.

- Is 49·10 16 'They shall hunger no' more  
'neither thirst' any more  
'neither shall the sun fall on them nor' any 'heat'  
Ez 34·23 17 for the Lamb which is in the midst of the Throne 'shall shepherd  
them  
Is 49·10 and shall guide them' unto 'fountains of waters of life  
Je 2·13 and GOD shall wipe away every tear from' their 'eyes.'  
Is 25·8  
Je 31·16

SEVENTH SEAL. THE CHASTISEMENTS TO  
REPENTANCE. THE WAR AGAINST GOD.

- Zec 2·13 8 And when He opened the Seventh Seal  
Zeph 1·7 there [was] followed silence in the heaven about the space of half an VII.  
Hab 2·20 hour.

- De 10·8 2 And I saw the Seven Angels which stand before GOD  
Nu 10·2 f. and there were given unto them Seven Trumpets.

*The Seven  
Angels of  
the Presence  
receive  
Trumpets.*

PRELUDE.

- Ex 40·5, 26, 30·1 3 And another Angel came and 'stood at the Altar' having a golden  
Censer  
Nu 16·40 and there was given unto him much 'incense' *to the end* that he  
Ps 141·2 shall give it  
'to the prayers' of all the saints upon the golden Altar which was  
before the Throne

Ch. 8. After long silence the Chastisements proceed and are fruitless. The condition of the Holy City is given.

Ch. 8·1. ...ἐγένετο seems to shew that this is not the opening of a fresh set of visions, but that the next follows on from the last.

Ch. 8·2. As the Seals were opened by the Lamb Himself the Trumpets are sounded by the Seven Angels 'who stand before GOD' (dignity). They are as it were Levite Angels. In 15·6, 7 the Seven Angels come out of the *Temple* and receive Vials as it were Priests. [Vials, i.e. φιάλαι, sometimes (as 5·8 etc.) rendered 'Bowls,' sometimes (as 16·1 etc.) 'Vials.' For the reason of this alternative rendering cf. Preface, p. xvi. ED.]

Ch. 8·3. ἐπὶ τοῦ 'at,' 'in presence of.' The time is now come for the prayers of the martyrs under the altar to be answered, and with them the prayers of all saints and the merits of Christ.

and 'the smoke of the incense with the prayers' of the saints went up 4  
out of the Angel's hand before GOD.  
And the Angel hath taken 'the Censer' 5  
and 'he filled' it out of 'the fire of the Altar'  
and cast it upon the earth Le 16·12  
and there were 'thunders' and 'voices and lightnings' and earth- Ex 19·16  
quake. (Heb. †  
LXX)

And the Seven Angels which had the Seven Trumpets prepared 6  
themselves to sound.

SEVEN TRUMPETS—SIX SOUND FOR CHASTISEMENTS TO  
REPENTANCE.

*The First  
Four wreck  
a third part  
of Land and  
its growth:*

And the First sounded 7  
and there 'was hail and fire' mingled with 'blood'  
and they were cast 'upon the Earth'  
and the third part of the Earth was burnt up and the third part of  
the Trees was burnt up and all green grass was burnt up. Am 7·4

*of Sea, its  
creatures  
and its  
ships:*

And the Second Angel sounded 8  
and 'as it were a' great 'mountain burning with fire' was cast into  
the Sea Je 51·25  
and the third part of the Sea 'became blood'  
and there died the third part of the creatures which were in the Sea 9  
—the things that had lives—  
and the third part of the ships—they were destroyed. Ex 7·19  
Ge 1·20  
Is 2·16

*of fresh  
Waters:*

And the Third Angel sounded 10  
and 'there fell out of the heaven a' great 'star' burning as a torch  
and fell upon the third part of the rivers and upon the fountains of  
the Waters Is 14·12  
and the name of the star is called Wormwood 11  
and the third part of the Waters became wormwood  
and many men died of the waters because they were embittered. Je 9·15,  
23·15

*of Lumi-  
naries.*

And the Fourth Angel sounded 12  
and there was smitten the third part of the Sun Am 8·9

Ch. 8·4. There were many Saints all this dark time—'a People' even in the False City.

Ch. 8·5. 'hath taken,' cf. *Grammar of Ungrammar*, p. 150.

„ Compare the pouring 'down' of the Vials.

Ch. 8·6. The first six are fearful Chastisements to move Repentance, 9·20, 21.

Ch. 8·7. This then is the loosing of the four winds, one wind at each trumpet, 7·1—3.

and the third part of the Moon and the third part of the Stars  
that the third part of them should be darkened  
and the day not shine for the third part of it  
and the night in like manner.

## INTERLUDE.

13 And I saw  
Ge 1. 20 and I heard one Eagle flying in mid-heaven  
saying with a great voice  
Woe woe woe for them that dwell on the earth  
by reason of the other voices of the Trumpet of the three Angels  
who are yet to sound.

*But the  
Three next  
Trumpets  
are the  
"Three  
Woes"  
heralded by  
the Eagle.*

9 And the Fifth Angel sounded  
Is 14. 12 and I saw a Star out of the heaven fallen unto the earth  
and there was given to him the key of the pit of the Abyss.  
2 and he opened the pit of the Abyss  
Ge 19. 28  
(Heb.),  
Ex 19. 18 and 'there went up smoke' out of the pit 'as smoke of a' great  
'furnace'  
Joel 2. 10 and 'the sun was darkened' and the air out of the smoke of the pit

*Yeh  
Trumpet.  
The Abyss  
unlocked:  
Apollyon's  
Locust Host*

3 and out of the smoke came forth 'locusts upon the earth'  
Ex 10. 12, 15 and power was given them as the scorpions of the earth have power  
4 and it was said unto them that they shall not wrong 'the grass of the  
earth' neither 'any green thing' neither 'any tree'  
Ex. 10. 12, 15  
Ez 9. 4 but *hurt* only such men as have not 'the seal' of GOD 'on their  
foreheads.'

*chastise the  
wisealed  
five months  
not fatally.*

5 And it was given them that they should not kill them  
but that they shall be tormented five months  
—and their torment as the torment of a scorpion when it striketh a  
man.

6 And in those days men 'shall seek death and shall in no wise find' it  
and shall desire to die and death fleeth away from them  
Job 3. 21

7 —and the 'likenesses' of the locusts 'like horses' prepared 'for war'  
and upon their heads as it were crowns like gold  
Joel 2. 4, 5

Ch. 9. 1. The Abyss unlocked by the Fallen Star is locked again upon Satan by an  
Angel, 20. 1—3.

Ch. 9. 4. So that all 'the servants of GOD' had been sealed, as was ordered 7. 3, as well  
as the Sons of Israel who were numbered also.

and their faces as faces of men 8  
 and had hair as hair of women and 'their teeth' were 'as *the teeth* : Joel 1.6  
 of lions'  
 and had breastplates as it were breastplates of iron 9  
 and the voice of their wings 'as a voice of chariots' of many horses Joel 2.5  
 'rushing into war'  
 and they have tails like scorpions and stings 10  
 and in their tails is their power to injure men five months.  
 They have over them a King—the Angel of the Abyss—his name in 11  
 Hebrew Abaddon and in the Greek he hath the name Apollyon.

THE ONE WOE passed away 12  
 behold there is coming yet TWO WOES hereafter.

With  
Trumpet.  
The  
Euphratean  
Lion-  
Cavalry—

And the Sixth Angel sounded 13  
 and I heard one voice out from the horns of the golden Altar which Ex 30.2,  
 is before GOD 40.5, 26  
 —one saying to the sixth Angel 14  
 Thou that hast the Trumpet loose the four Angels that have been Ge 15.18  
 bound at 'the Great River Euphrates.' De 1.7  
 Jus 1.4

200 million  
in number—

And the four Angels were loosed 15  
 who had been made ready for the hour and day and month and year  
 that they should kill the third part of men  
 and the number of the armies of the cavalry was twice ten thousand 16  
 times ten thousand  
 I heard the number of them.

And thus I saw the horses in the vision and them that were seated 17  
 on them

having breastplates fiery and hyacinthine and sulphurous  
 and the heads of the horses as heads of lions  
 and out of their mouths proceedeth fire and smoke and sulphur.

kill a third  
of mankind,

Of these three plagues were killed the third part of men 18  
 from the fire and the smoke and the sulphur which proceedeth out of  
 their mouths

Ch. 9. 11. Abaddon '...a name familiar to the reader in the original of the books of Job, Psalms and Proverbs,' W. Milligan, *Lectures on the Apocalypse*, Lond. 1892, p. 72.

[Ἄβαδδών. The Hebrew word (a rare formation) means *destruction*, hence the place of annihilation, the kingdom of death. Job 28. 22—Ps. 88. 11—Pr. 15. 11; 27. 20. (Julius Fuerst, *Hebrew and Chaldee Lexicon*, translated by Samuel Davidson. Leipzig and London, 1871, p. 6.) ED.]

Ch. 9. 12. 'The' (partitive) 'one Woe'—of the three which the Eagle foresaw, 8. 13. This fixes 'Woes' to Trumpets.

19 for the power of the horses is in their mouth  
and in their tails for their tails are like serpents and have heads  
and with them they do wrong.

20 and the rest of mankind which were not killed with these plagues  
repented not out of 'the works of their hands'  
that they will not worship 'the demons and the idols of gold and  
of silver and of brass and of stone and of wood  
which' can 'neither see nor hear nor walk'  
and repented not out of their murders nor 'out of their sorceries  
nor out of their fornication' nor out of their thefts.

*but there is  
no repent-  
ance in the  
unslain and  
unsealed.*

Ps 28·4

Ps 106·36

De 32·17

Da 5·4, 23

(Chald.)

2 Ki 9·22

PROËM BEFORE SEVENTH TRUMPET.

[PART 1.] JOHN'S NEW INSPIRATION.

*An Angel  
 in might  
 and light  
 on sea and  
 land*

And I saw another *Angel* a strong Angel descending out of the heaven 10  
 arrayed in cloud and the rainbow upon his head !

and his face as the sun and his feet as pillars of fire !

—and having in his hand a Little Book opened 2

and he set his right foot upon the sea and his left upon the earth

and cried with great voice as a lion roareth 3

and when he cried the seven thunders talked their own voices.

*first evokes  
 Seven  
 Thunder-  
 Voices.*

And when the seven thunders talked I was about to write 4

*The Voice  
 of the  
 Apocalypse-  
 Angel  
 forbids  
 record of  
 them,*

and I heard a voice out of the heaven saying

' Seal ' the things which the seven thunders talked Da 12·4

and write them not.

And the Angel which I saw standing upon the sea and upon the 5  
 earth

' lifted up his right hand to the heaven, and sware 6

by Him that liveth unto the ages ' of the ages, ' who created the  
 heaven and the things that are therein

and the earth and the things that are therein

and the sea and the things that are therein ' Ps 146·6

that there shall be time<sup>1</sup> no longer

*and the  
 Strong  
 Angel  
 announces  
 the Con-  
 summation  
 within the  
 Seventh  
 ' Trumpet. '*

<sup>1</sup> Or,  
 delaying

Ch. 10 is a Proëm before the Seventh Trumpet. In the first part of it is announced that the Seventh Trumpet will see the End, and John himself receives a new Inspiration and a new Commission.

The Angel of this Annunciation is an Angel of great strength, light and sound, treads Sea and Land, with a lion-voice wakes Seven Thunder-Voices and his Oath is by the Universal Creator. With it he announces the Consummation of [all Time and] Revelation in the last ' Trumpet. '

The Voice of the Apocalypse-Angel forbids any record of the Seven Thunder-Voices : but it bids John receive from the Great Angel a small open sweet book, bitter of digestion. Then all around assure him that he has to deliver a prophecy to Gentiles.

Ch. 10·6, 7. That time shall be no longer, but (only) in the days of the Voice of the Seventh Angel, whenever he be at point to sound. And the mystery of GOD was finished, i.e. in those days.

For the construction of *ἀλλά* used so as to be equivalent to 'except' cf. 2 Cor. 2·5 *εἰ δέ τις λελύπηκεν οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους...*

St John adds in effect that the revelation *was* completed in those days, exactly as he gives similar comment in 15·1.



- 7 but in the days of the voice of the Seventh Angel whenever he may  
 be about to sound.  
 And 'the mystery of GOD' was finished  
 as He gave the Good-News 'to His servants the prophets.'
- 8 And the voice which I heard out of the heaven *I heard it* again  
 talking with me and saying  
 Go away take the book which is opened in the hand of the Angel  
 that standeth upon the sea and upon the earth
- 9 and I went unto the Angel saying to him to give me 'the Little Book'  
 'and he saith unto me'  
 Take it 'and eat' it 'up'  
 and it shall embitter 'thy belly' but in 'thy mouth' shall be 'sweet  
 as honey'
- 10 and I took 'the Little Book' out of the Angel's hand 'and ate it up  
 and it was in my mouth as honey sweet'
- 11 and when I ate it my belly was embittered. And they say to me  
 'Thou must' again 'prophesy over peoples and nations and tongues  
 and kings' many *in number*.

*The Apoca-  
 lypse-Angel  
 directs John  
 and he re-  
 ceives from  
 the Angel  
 of Strength  
 new inspira-  
 tion for new  
 Gentile  
 Prophecy  
 of War  
 against  
 GOD,*

## PROËM BEFORE SEVENTH TRUMPET.

[PART 2.] THE HOLY CITY DURING THE GENTILE PROPHECY OF  
 THE WAR AGAINST GOD.

- 11 And there was given me 'a Reed' like a rod—One saying  
 Rise and measure the Temple of GOD  
 and the Altar and them that worship therein

*and first is  
 taught the  
 destiny of  
 the Holy  
 City in the  
 meantime.*

Ch. 11.1—15. The second part of the Proëm rapidly outlines the conditions of the Holy City during the time of this Gentile Prophecy. The Temple only is reserved to GOD, the Court and City abandoned to Gentiles.

The City remains Gentile 42 months (11.2) and the Witnesses prophesy the whole time, 1260 days (11.3). At the end of their prophecy the Wildbeast kills them (11.7).

The Exile of the Woman is 1260 days (12.6), or 3½ 'Times' (12.14), and the Reign of the Wildbeast is 42 months (13.5). So that the Prophets of the City preach through the whole reign of the Wildbeast in the World, whose person and reign are not described at all until ch. 13. They are then warred against, conquered and slain by him. The Gentiles then congratulate the City on their deaths, but the City presently repents when they ascend and it is smitten at the same moment.

It is to be noted how, as in St John's Gospel, we have here a passage in which after the first words of the voice (11.3, 4) it becomes difficult to say whether the speaker continues or St John works out the force of what he said with further light.

Ch. 11.1—10. The Apocalypse-Angel describes what shall be to the death of the two witnesses. At v. 11 John begins to see them—their Resurrection and Ascension. If

*He is to reserve the Temple alone, while its Court and the City become Ethnic, but Two Miraculous and Prophetic Witnesses remain there through the whole time of the Gentile Prophecy (1260 days)*

*until at last the Wild-beast of the Abyss (of whom here-after) slays them*

*and the world is glad until their Ascension,*

and the court which is without the Temple put out and measure it <sup>2</sup>  
 not  
 because it was given 'to the nations'  
 and the Holy City 'shall they tread' forty months and two  
 and I will give unto my Two Witnesses <sup>3</sup>  
 and they shall prophesy a thousand two hundred and threescore  
 days  
 —to them clothed in sackcloths.  
 These are 'the two olive trees and the two candlesticks' <sup>4</sup>  
 —as they stand before the Lord of the earth.'  
 And if any man willeth to wrong them 'fire proceedeth forth out <sup>5</sup>  
 of' their 'mouth' and 'devoureth their enemies'  
 and if any man should will to wrong them thus must he be killed.  
 These have the authority to shut the heaven <sup>6</sup>  
 that 'rain fall not' during the days of their prophecy  
 and have authority 'over the waters to turn' them 'into blood'  
 and 'to smite' the earth 'with every plague'  
 as often as they may will  
 and whenever they finish their witness <sup>7</sup>  
 'the Wildbeast that cometh up out of the Abyss shall make war  
 with' them  
 'and overcome them' and kill them.  
 —And the carcase of them on the street of the great 'City,' which is <sup>8</sup>  
 called spiritually 'Sodom' and Egypt 'where' also their Lord  
 'was crucified'  
 and out from the peoples and tribes and tongues and nations <sup>9</sup>  
 they look upon the carcasses of them three days and a half and suffer  
 not the carcasses of them to be laid into a tomb  
 and they that dwell on the earth rejoice over them and 'make merry' <sup>10</sup>  
 and shall send gifts one to another  
 because these two prophets tormented them that dwell on the earth.

Zec 2·1, 2  
Ps 79·1  
Is 63·18,  
64·10  
Da 8·13  
(LXX),  
9·24

Is 43·10

Zec 4·2,  
3, 11, 14

2 Ki 1·10  
2 Sa 22·9  
Je 5·14  
Ps 97·3

1 Ki 17·1  
Ex 7·17,  
19  
1 Sa 4·8

Da 7·3, 7,  
8 (LXX), 21

Is 1·10, 3·9  
Ho 8·13,  
etc.  
Jon 1·2  
\*Is 19·19 ff.

Is 66·24  
Ps 79·2—4

Ps 105·38

these two are individuals, not representative types of bodies of men or of principles, they are the only two who appear in the action of this book.

Ch. 11·3. περιβεβλημένους σάκκους] περιβεβλημένοι σάκκους. See note Westcott and Hort, vol. ii. *Appendix I. Notes on Select Readings*, p. 138.

Ch. 11·7. Here this outline touches the Gentile Prophecy, 10·11. They are slain by the Wildbeast who will be described in it. [Cf. Note 11·15. ED.]

Ch. 11·8. The City where they were lying dead is the City of the Crucifixion. But having been given up to Gentiles it is spiritually identical with the Cities of the Flesh, the World and the Enemy of the People, Sodom, Egypt and 'the Great City.'

The measured part includes the Altar and the *Worshippers in 'it,'* in the Naos. So that Naos does not mean here only the Holy Place—11·2 καὶ τὴν αὐλήν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν... what is then ἡ ἔξωθεν αὐλή?

- 11 And after the three days and a half 'breath of life' from GOD 'entered  
Ez 37·5,10 in them  
and they stood upon their feet'  
and great 'fear fell upon' them which beheld them  
Ex 15·16  
Jos 2·9  
12 and they heard a great voice out of the heaven saying unto them  
Go ye up this way  
2 Ki 2·11 and they went up 'into the heaven' in the cloud  
and their enemies beheld them  
13 and in that hour was 'a great earthquake' and the tenth of the city  
Ez 38·19,20 'fell'  
and there were killed in the earthquake—names of men—seven  
thousand  
Da 2·19  
(Chald.)  
Ezr 7·21  
Ne 1·4 etc. and the rest were affrighted and gave glory 'to the GOD of the  
heaven.'

then a Tenth  
of the City  
falls and the  
[Rest of] the  
City con-  
fesses God.

- 14 THE SECOND WOE passed away  
BEHOLD, THE THIRD WOE cometh quickly.

THE SEVENTH TRUMPET. THE WAR AGAINST  
GOD. (THE GENTILE PROPHECY.)

THE PRELUDE TO THE WHOLE OF THIS PROPHECY.

- 15 And the Seventh Angel sounded  
and there arose great voices in the heaven,—*some* saying  
Ob 21  
Ps 22·28  
Ps 2·2  
Ex 15·18  
Ps 10·16  
Da 2·44  
7·14 'THE KINGDOM' OF the world became *the kingdom* of our 'Lord,  
and of His Christ'  
and He 'shall reign unto the ages of the ages.'

Voices fore-  
shadowing  
and FOURTH  
CHORUS  
of Elders  
welcoming  
the King-  
dom that  
comes after

Ch. 11·12. ἀνάβαρε ὄψε. Cf. 4·1; 'the cloud' = 14·14.

Ch. 11·14. i.e. That is the end of the Second Woe. The Third Woe is not postponed by the next sight until the Second is ended, but begins 11·3, which is at once. The Second goes up till the end of the 1260 days, the end of the Wildbeast's reign, and if like the other two the Woe is limited to actual suffering on earth it would be the work of the Seven Vials, 15·5 and ch. 16. The Third Woe begins with the Dragon on earth, 12·12.

Ch. 11·15. John has been told in Heaven (10·11) that he is to deliver a prophecy 'concerning' Gentiles and their Kingdoms. John prophesies altogether by recording his Visions. The Vision which is the Gentile Prophecy begins with its Prelude at 11·15, after the sounding of the Seventh Trumpet. So it is said in 10·7, that the Mystery of GOD was perfected in the Days of the Seventh Trumpet. The deep nature of it is betokened by the unveiling of the Ark and the Sinai-like sights and sounds.

As the Wildbeast of the Abyss slays the Two Witnesses in the Vision of the City and Temple which precedes this, in War (11·7), he must have risen from the Abyss a good while before, and that rising has its place in the Gentile Prophecy at 13·1 [and his War at 13·7].

*The world's rebellion*  
*The wrath*  
*The judgment of the dead*  
*The reward of Prophets and Saints*  
*The destruction of the Destroyers*  
*The Inner Revelation prepared.*  
*[The Gentile Prophecy.]*

And the four and twenty Elders seated before GOD on their thrones 16  
 fell upon their faces and worshipped GOD saying 17  
 WE GIVE THEE THANKS 'O Lord GOD the All-ruler' 'The 18  
 Being' and The Was  
 because thou hast taken Thy great power and 'didst reign' 18  
 and 'the nations were wroth' Ps 2:1, 5  
 and Thy 'wrath' came (Heb.)  
 and the time of the dead to be judged 46-6  
 and to give the reward 'to Thy servants the prophets' and to (Heb.)  
 the saints and 'to them that fear' Thy name—'the small Am 3:7  
 and the great'— Da 9:6, 10  
 and to destroy them that destroy the earth. Zec 1:6  
 And there was opened the Temple of GOD that is in the heaven Ps 115:13  
 and there was seen 'the Ark of His Covenant' 'in' His 'Temple' Mal 4:2  
 and there were 'lightnings and voices' and 'thunders' and earth-  
 quake and 'great hail.' 19  
 1 Ki 8:1, 6  
 2 Chr 5:7  
 Ex 19:16  
 (Heb. +  
 LXX)  
 Is 29:6  
 Ex 9:24

GREAT VISION OF THE WOMAN AND THE WILD BEASTS.

*The Persons of the Last War:*  
 (1) *The Woman and*  
 (2) *The Child and*  
 (3) *The Dragon.*

And a great sign was seen in the heaven 12  
 a Woman arrayed with the sun and the moon underneath her feet  
 and upon her head a crown of twelve stars  
 and she was with child 2  
 And 'she crieth out travailling and pained to be delivered' Is 66:6, 7  
 And there was seen another sign in the heaven 3  
 and behold a great Red Dragon having seven heads and 'ten horns' Da 7:7  
 and upon his heads seven diadems  
 and his tail sweepeth the third part 'of the stars of the heaven and 4  
 cast' them 'to the earth' Da 8:10

So that the former part of the Gentile Prophecy relates not to what follows the end of the City-Prophecy, but is parallel with the first part of that; and the Seventh Trumpet does accordingly give a picture from the Incarnation to the End.

Ch. 11 • 15—19. The Verse and Chorus are the Prelude to the whole Action of the Seventh Trumpet one by one in order. The World-Kingdoms becoming GOD's and Christ's. Thanksgiving to GOD for taking at last the Power, which of right was His (4 • 11, 5 • 12) for the Gentile conflict, for the Judgment and for the Destruction of the Destroyers, [that is of] the Three Riders who rode like Christ. This knowledge at present is wholly in heaven—'voices in heaven' and 'Elders'—not manifested yet to the creation, but to be wrought out.

Ch. 11 • 17. ...ἑβασίλευσας' cf. 15...ἐγένετο ἡ βασιλεία... aorists of what happens instantly before—or but now. The sum, the total result of the scenes, now made certain ...ἄπρι ἐγένετο... 12 • 10. See note on Prelude 19 • 7.

Ch. 11 • 18. i.e. *Thy* reward—'thy reward is with me.'

Ch. 11 • 19. The Temple is closed again, for it is again *opened* 15 • 5.

and the Dragon hath taken *his* stand before the Woman which is  
about to be delivered

that when she is delivered he may devour her Child.

Is 9.6, 7,  
66.7  
Ps 2.8, 9

5 And 'she was delivered of' a Son 'a Man-Child'  
who is 'to shepherd' all 'the nations with a rod of iron'  
and her Child was caught up unto GOD and unto His Throne.

6 And the Woman fled into the wilderness  
where she hath a place prepared of GOD

1 Ki 17.4

that there they may nourish her a thousand two hundred and  
threescore days.

*The  
Dragon's  
Assault in  
Heaven—  
The Child  
to the  
Throne.  
The Woman  
to a Retreat  
(prepared  
for 1260  
days) in the  
wilderness.*

THE DRAGON WAR.

Da 10.13,  
21

7 And there came on War in the heaven  
—'Michael' and his angels for 'to war' with the Dragon—

and the Dragon warred and his angels

8 and prevailed not  
neither was their place found any more in the heaven.

*Dragon  
first routed  
in heaven,*

9 And the great Dragon was cast down  
'the' Antient 'Serpent' he that is called 'Devil' and 'Satan' that  
deceiveth the whole inhabited world—was cast to the earth  
and his angels with him were cast.

*and cast on  
earth—*

Ge 3.1  
Is 27.1  
Zec 3.1, 2  
(Heb. +  
LXX)  
Job 1.67  
Is 14.12

10 And I heard a great voice in the heaven saying

Ps 3.8

Even now the salvation and the power and the Kingdom became  
our GOD'S  
and the authority His Christ's

*ODE of (an  
ANGEL) joy  
and warn-  
ing—*

cf. Job 2.9,  
2.4

because the Accuser of our brethren was cast  
which accuseth them before our God day and night

11 and they overcame him because of the Blood of the Lamb  
and because of the word of their witness  
and they loved not their life even unto death

Is 44.23,  
49.13

12 Therefore 'rejoice O heavens' and ye that tabernacle in them.  
Woe for the earth and for the sea: because the Devil went down  
unto you  
having great wrath knowing that he hath but a short time.

13 And when the Dragon saw that he was cast down to the earth  
he pursued the Woman which brought forth the Man Child.

*gives chase  
to The  
Woman  
on earth*

Ch. 12.5. The iron rod given Him because He will grow to be that Captain, 19.15.

*who goes on  
Eagle's  
wings to the  
wilderness*

And there were given to the Woman the two 'wings of the' Great <sup>14</sup>  
'Eagle' Ex 19:4, 5  
De 32:10, 11

that she may fly into the 'wilderness' into her place

*and keeps  
Retreat  
there for  
'Times'  
three and a  
half—*

where she is nourished there 'for a time and times and half a time' <sup>Da 7:25, 12-7</sup>  
away from the face of the Serpent.

And the Serpent cast out of his mouth after the Woman water as <sup>15</sup>  
a river that he might make her be swept away of the river.

*and Nature  
is for her.*

And the earth helped the Woman <sup>16</sup>  
and the earth opened her mouth and drank down the river which the  
Dragon cast out of his mouth. Nu 16:32

*To War on  
her race he  
creates him-  
self Allies.*

And wroth was the Dragon against the Woman <sup>17</sup>  
and came away to make war with the rest of her Seed Ge 3:15  
those who keep the commandments of GOD and hold the witness of De 4:2  
Jesus

*(A) The  
Wildbeast  
of the Sea*

and he stood upon the sand of the sea <sup>13</sup>  
and I saw 'a Wildbeast going up out of the sea' Da 7:3  
having 'ten horns' and seven heads Da 7:7  
and upon his horns ten diadems and upon his heads names of  
blasphemy.

and the 'Wildbeast' which I saw was 'like a leopard' <sup>2</sup>  
and his feet 'as *the feet* of a bear' Da 7:4, 5,  
6-8  
and his mouth 'as' the mouth 'of a lion'

*his vice-  
gerent,*

and the Dragon gave him his power and his throne and great  
authority—

*his smitten,  
healed head,*

and one of his heads as though it had been slain to death <sup>3</sup>  
and his death-stroke was healed \*cf. ch. 5:6

*worship of  
both,*

and the whole earth wondered after the Wildbeast  
and they worshipped the Dragon because he gave his authority unto <sup>4</sup>  
the Wildbeast

and worshipped the Wildbeast saying

Who is like unto the Wildbeast

and who is able to war with him ?

and there was given him 'a mouth talking great things' and <sup>5</sup>  
blasphemies Da 7:8

*his power  
for 42  
months*

and there was given him authority 'to deal,' for <sup>Da 8:12,24</sup>  
months cf. Da 11:28

*antitheistic  
Religion*

and he opened his mouth for blasphemies against GOD <sup>6</sup>  
to blaspheme His Name, and His Tabernacle, *even* them that  
tabernacle in the heaven.

Ch. 12. 14. As in Exodus 19. 4, GOD tells Israel 'ye have seen...how I bare you on eagles' wings and brought you unto myself' here in the wilderness, '...ye shall be a peculiar treasure unto me.' And the beautiful symbol expands itself in Deut. 32. 10, 11.

- Da 7.8  
(LXX), 2r  
Da 3.4 7 [And there was given unto him 'to make war with the saints and overcome them']  
and there was given to him authority over every tribe and people and tongue and nation. *and National powers.*
- 8 And all shall worship him that dwell on the earth *War on the faithful.*  
*every one* 'whose' name 'hath' not 'been written in the Book of Life' 'of' the 'Lamb that hath been slain' from the foundation of the world.
- 9 IF ANY HATH EAR let him hear.
- Je 15.2  
De 19.17 10 'If any *is* for captivity into captivity' he goeth  
'If any' shall kill 'with sword with sword' must he be killed.  
HERE IS THE patience and the faith of the saints.
- Da 8.3 11 And I saw another Wildbeast going up out of the earth *(5) The Wildbeast of the Land*  
and he had two horns like a lamb and talked as a Dragon  
12 and all the authority of the first Wildbeast he exerciseth in his sight  
and maketh the earth and them that dwell therein that they shall *vice-gerent and prophet of the Sea-beast:*  
worship the first Wildbeast  
whose death-stroke was healed  
13 and maketh great signs  
that he should even make fire to come down out of the heaven  
unto the earth in the sight of men.
- 2 Ki 17.10ff.  
1 Ki 18.24, 38 14 And deceiveth them that dwell on the earth by reason of the signs  
which it was given him to do in the sight of the Wildbeast  
saying to them that dwell on the earth to make an Image to the  
Wildbeast  
who hath the stroke of the sword and lived
- 15 and it was given her to give a spirit *(6) his living Image of him,*  
to the Image of the Wildbeast that the Image of the Wildbeast  
may both talk
- Da 3.5, 6 and cause that 'as many as may not worship the Image' of the  
Wildbeast be killed.
- 16 And he causeth all the small and the great and the rich and the *his Social power,*  
poor and the free and the bond
- Ez 9.4 that they give them a mark on their right hand or upon their forehead *his stamp, his control of commerce.*  
17 and that no man be able to buy or to sell

Ch. 13.7. As was said in 11.7.

Ch. 13.11. His voice betrayed him like Jacob's (Gen. 27.22), but it was necessary that he should have some show of Christ about him.

Ch. 13.14, 15. Men make the Image and the earth animates it.

Ch. 13.15. The *Image* causes the death of all that will not worship it.

1 ['His living image of him'; '*his*' = the Wildbeast of the Land, who makes the image of the Wildbeast of the Sea ('*of him*'). ED.]

save he that hath the mark the name of the Wildbeast or the number of his name.

HERE IS THE wisdom. 18  
HE THAT HATH understanding, let him count the number of the Wildbeast  
FOR IT IS a number of man AND THE NUMBER of him Six hundred sixty six.

THE LAMB AND HIS BODY GUARD.

*The Lamb—that is (2) the Child's (12.5) —and the Pure Thousands of Israel (7.5) in the reserved Zion (ch. 11).*

And I saw and behold The Lamb *gone to* stand on the mount Sion 14  
and with Him a hundred *and* forty four thousand having His Name  
and the Name of His Father written 'on their foreheads'  
and I heard a voice out of the heaven 2  
'as a Voice of many waters' and as a voice of great thunder  
and there was the voice which I heard as of harpers harping with  
their harps  
and 'they sing' as *it were* 'a new song' before the Throne 3  
and before the four Living Creatures and the Elders  
and no one could learn the song save the hundred *and* forty four  
thousand they that had been purchased from the earth. Ex 15.16  
Ps 74.2  
These are they which were not defiled with women, for virgins these 4  
*are,*  
these which follow the Lamb wheresoever He goeth.  
These were purchased from among men a firstfruits unto GOD and  
the Lamb  
and 'in' their 'mouth was found no lie' they are without blemish. 5  
Is 53.9  
Zeph. 3.13  
Le 1.3,  
21.17, etc.

FIFTH CHORUS—  
*their own incommunicable New song.*

WARNINGS AND INVITATIONS TO MANKIND BEFORE THE  
LAST WAR.

*[Witness of Revelation] Seven Angels herald 1. The Gospel of the Gentiles; its hour of judgment. (?=6.17)*

And I saw another Angel flying in mid-heaven 6  
having an eternal gospel to gospel unto them that are seated on  
the earth  
and unto every nation and tribe and tongue and people

Ch. 13. 18. ἐξακόσιοι ἐξήκοντα ἕξ] ἑξακόσιοι δέκα ἕξ... Westcott and Hort, vol. ii. p. 139.  
Ch. 14. 6. These Seven Divine Warnings by Revelation answer to Seven Angels of Witness of Nature against the Wildbeast reign, 16. 2, 3, 4, 8, 10, 12, 17. The Seven warnings are by three Angels, a Voice, the Vision of Son of Man with Angel, and then two Angels more.

<sup>1</sup> [Cf. marginal abstract 12. 1 and Essay I. *Of the Persons*, p. 7. Ed.]



- 7 —one saying with great voice  
 Fear ye GOD and give Him glory  
 because the Hour of His Judgment is come  
 and worship 'Him that made the heaven and the earth and sea' and  
 fountains of waters.
- 8 And another a second [Angel] followed saying  
 'She fell, She fell, Babylon the Great' which 'hath made all the  
 nations drink of the wine' of the wrath 'of her' fornication.
- 9 And another Angel a third followed them saying with great voice  
 If any worshippeth the Wildbeast and his Image  
 and receiveth mark on his forehead or on to his hand
- 10 he also 'shall drink of the wine' of the wrath of GOD which 'hath  
 been mingled unmingled' in 'the cup of his anger'  
 and shall be tortured 'with fire and sulphur' in presence of holy  
 Angels and in presence of the Lamb
- 11 'and the smoke' of their torture 'goeth up unto ages' of ages  
 and they have no rest 'day and night' they that worship the  
 Wildbeast and his Image  
 and if any receiveth the mark of his name.
- 12 HERE IS THE patience of the saints  
 they that go on keeping the commandments of GOD and the  
 faith of Jesus.
- 13 And I heard a voice out of the heaven saying  
 WRITE BLESSED ARE THE DEAD which die in the Lord  
 from henceforth  
 YEA SAITH THE SPIRIT that they may rest from their labours  
 for their works follow with them.
- 14 And 'I saw and behold' a white cloud  
 and 'on' the 'cloud' *I saw* One seated 'like a Son of Man'  
 —He having on His head a golden crown and in His hand a sharp  
 sickle
- 15 and another Angel came forth out of the Temple

2. *The fall of Babylon which perverted the Gentiles.*

3. *The eternal issue of Obedience to the Wild-beast.*

4. *The Blessedness of the Dead in CHRIST and the permanence of their work.*

5. *Of CHRIST'S own harvesting of the Good [the first Resurrection].*

Ch. 14.7. 'while one said.' Same construction as Mark 15.36 (*Grammar of Un-grammar*, p. 146).

'made' etc.—the provinces of Nature which, like the Gospel here, presently bear witness themselves against the monstrous reign, 16.2—10.

Ch. 14.9—11. All warning—begins: 'If any worshippeth and receiveth mark...', ends 'They that worship...and if any receiveth the mark...'

Ch. 14.13. Immediately tied to what follows—the reaping and vinting and victors—but victors over the Wildbeast.

Ch. 14.14. Not the crown only but something else distinguished the Son from the Angels.

Ch. 14.15. The Angel brings Him word of the hour. '*The Son of Man* knoweth not the day nor the hour.'

crying with great voice to Him that was seated on the cloud  
 'Bring thy sickle' and reap Joel 3. 13  
 'because the hour came to reap'  
 because the harvest of the earth is over-ripe Je 51. 33  
 and He that was seated on the cloud put His sickle to the earth 16  
 and the earth was reaped.  
 And another Angel came forth out of the Temple which is in the 17  
 heaven  
 he also having a sharp sickle  
 and another Angel came forth out of the Altar he that hath power 18  
 over fire  
 and called with great voice to him that had the sharp sickle saying  
 'Bring' thy sharp 'sickle' and vint the clusters of the vine of the Joel 3. 13  
 earth  
 because her grapes are full ripe  
 and the Angel put his sickle into the earth and vinted the vine of 19  
 the earth  
 and cast it into the winepress of the wrath of GOD—the great *wine-* 20  
*press—*  
 and 'trodden was the winepress' outside the city Joel 3. 13  
 and there came forth blood out of the winepress Is 63. 2 ff.  
 even unto the bridles of the horses from a thousand and six hundred La 1. 15  
 furlongs *off*.

6. *The  
Vintage of  
Wrath.*

7. *Of the  
word for the  
Vintage  
[The Second  
Death].*

*THE SEVEN ANGELS OF THE VIALS—THE THIRD WOE.*

And I saw another sign in the heaven great and marvellous 15  
 Seven Angels having 'Seven Plagues' the last Le 26. 21  
 —because in them was finished the wrath of GOD.

*PRELUDE. CHORAL SONG OF VICTORS.*

*Men who  
hear the  
warnings  
and do battle  
with the  
Wildbeast.*

And I saw as it were a glassy sea mingled with fire 2  
 and them that come conquering forth from the Wildbeast and forth Ex 14. 29,  
 from his Image and forth from the number of his name 24. 17  
 stand upon the glassy sea having harps of GOD

Ch. 14. 20. The treading is not within the Holy City and the blood of the earth-vine flows as far as the armies which stand ready, 19. 14.

*The Third Woe.* Compare 8. 13, 9. 12 (11. 14 and note).

Ch. 15. 1. i.e. 'the last,' so described, not for any limited reason, but because the whole Anger [against Sin] was ended in them [on the disappearance of Sin]; precisely the same comment in 10. 7.

Ch. 15. 2—4. The Victory is not won, or the Song sung, until after the Seven Plagues end, so that this is a Prelude assuring the Seer and us of the final issue of the wrath. In v. 4 the aorist 'were made manifest (*ἐφανερώθησαν*)' refers to what has been in the Plagues. In

- 3 and 'they sing the song of Moses the Servant of GOD' and the song  
of the Lamb saying  
'Great' and 'marvellous Thy works' 'Lord GOD the All-ruler'  
'righteous and true' Thy 'ways Thou King of the ages.'  
'Who shall not fear O Lord' and 'glorify Thy Name'  
for Thou only art 'holy'  
4 for 'all the nations shall soon have come and shall be worshipping  
before Thee'  
for Thy righteous[nesses] acts were made manifest.

Ex 15.1  
Jos 14.7  
Ps 111.2  
Ex 34.10  
Ps 139.14  
Am 4.13  
(LXX)  
De 32.4  
Je 10.10  
10.7  
(Heb.)  
Ps 86.9  
Mal 1.11  
De 32.4  
Ps 145.17  
Ju 5.11  
1 Sa 12.7

## SIX LAST PLAGUES BEFORE THE WAR.

- 5 And after these things I saw  
and the Temple 'of the Tabernacle of the Witness' in the heaven  
was opened  
6 and forth came the Seven Angels [they that had]<sup>1</sup> the 'Seven  
Plagues' out from the Temple  
'arrayed with *precious* stone' pure *and* bright and girt about their  
breasts with golden girdles  
7 and one of the four Living Creatures gave unto the Seven Angels  
Seven golden Vials charged with the wrath of GOD who liveth  
unto the ages of the ages  
8 'and the Temple was filled with smoke' from 'the glory' of GOD  
and from His power  
and 'none was able to enter into' the Temple  
until the 'Seven Plagues' of the Seven Angels be fulfilled  
16 and I heard a great 'voice out of the Temple' saying to the Seven  
Angels  
Go ye and 'pour out' the Seven Vials 'of the wrath' of GOD 'into  
the earth.'

Ex 40.34  
Nu 17.7,  
18.2

Le 26.21

Ez 28.13

Is 6.4

Ex 40.34,35  
1 Ki 8.11  
Le 26.21

Is 66.6

Ps 69.24  
Je 10.25  
Zeph 3.8

*Temple  
opens. Seven  
Angels come  
forth.*

<sup>1</sup> [having]

*receive Vials  
of wrath  
from one  
Cherub.*

*Temple  
clouded be-  
hind them.*

*They are  
bid pour  
[Nature's  
Witness  
against the  
Reign of the  
Wildbeast  
(see note on  
14.6)].*

15.1 the Angels do not appear at that moment before the Song; they do not appear until 15.5, so that 15.1 is a kind of title, linking visions on to former visions. The Wildbeast, his Image and his trade-mark, are in full range of power, 16.2. The Vials are not in sequence of, or rising out of, the Trumpets; as the Trumpets rose out of the Seals.

Ch. 15.6, 7. See note on 8.2. These seven come out of the Naos in which none were but Priests, and as Priests they are vested, and the Naos closes behind them with smoke from the Shechinah, as in 1 Ki. 8.10, 11; 2 Chr. 7.2, so that it can be entered no more till seven plagues are over.

Ch. 15.7. These *φιάλαι* were very large. In 21.9 the Angels themselves are said to be 'laden with the seven last plagues' (*τῶν γεμύτων τῶν ἑπτὰ πληγῶν...*).

Ch. 16.1. The warnings and witness of Revelation against the men who worship the Wildbeast failed (14.6—20) and are followed by the Witness against them in Nature and in their own persons. Repentance is still possible for them, v. 9.

1. *Sore on  
the Wild-  
beast's men:*

And the First came away and poured out his Vial into the earth  
and 'it became a sore noisome and grievous upon the men' which  
had the mark of the Wildbeast and those which were worship-  
ping his image.

2  
Ex 9:9, 10  
De 28:35

2. *Sea all  
Blood:*

And the Second poured out his Vial into the sea  
'and it became blood' as of a dead man  
and every soul of life 'died—the things that were in' the sea.

3  
Ex 7:20  
(Heb.), 21  
Ge 1:20

3. *Streams  
and springs  
all Blood:*

And the Third poured out his Vial into 'the rivers' and the foun-  
tains of the waters  
and 'it became blood'

4  
Ps 78:44  
Hab 3:8  
Ex 7:20  
(Heb.), 21

and I heard the Angel of the waters saying  
'Righteous art Thou The Being' and The Was 'The Holy One'  
that Thou didst thus judge  
for 'they poured out the blood' of saints and prophets  
and 'blood' hast Thou given 'them to drink'  
worthy they are

5  
Ex 3:14  
Is 41:4  
De 32:4  
Je 12:1

and I heard the Altar saying  
Yea 'Lord GOD the All-ruler'

6  
Ps 79:3  
Is 49:26

'true' and 'righteous are Thy judgments.'

4. *Solar heat  
intensified  
past bearing,  
blasphemy  
and no con-  
fession:*

And the Fourth poured out his Vial upon the sun  
and it was given unto him to scorch men with fire  
and men were scorched with great heat  
and blasphemed the name of the GOD which hath the authority over  
these plagues  
and repented not to give Him glory.

7  
Am 4:13  
(LXX)  
Ps 19:9,  
119:137

5. *Darkness  
in his realm,  
blasphemy  
and misery,  
no repent-  
ance:*

And the Fifth poured out his Vial upon the throne of the Wildbeast  
and his kingdom 'became darkened'  
and they gnawed their tongues out of pain  
and blasphemed 'the GOD of the heaven' out of their pains and out  
of their sores  
and repented not out of their works.

8  
I Sa 6:5  
Jos 7:19

So 6. *On  
Euphrates  
which dries*

And the Sixth poured out his Vial upon 'the great river the  
Euphrates'

9  
10  
11  
12  
Ex 9:9 f.  
(LXX)  
Da 2:19  
(Chald.)  
Ge 15:18  
De 1:7  
Jos 1:4

Ch. 16.2. The pouring out of the [sacrificial] bowls on the earth is like the emptying of the censer, 8.5. [For the translation 'Vials' in the text see Preface p. xvi and note on 8.2, p. 75. ED.]

Ch. 16.5. The Angel of waters acquiesces in the defiled ruin of his own charge because of the unnatural streams of saintly blood they made flow, and v. 7, The Altar of sacrifice has no defence to offer for them.

Ch. 16.12. The warnings of Revelation and of Nature have failed to elicit confession of sin or repentance from those who worshipped the beast. Then the natural hindrances to their rebellion are withdrawn, and the way left open for them to march and combine against the Holy City. All the Kings alike are animated by petty noisy spirits. Euphrates hitherto had been a frontier bar.

Ex 14.21  
Jos 3.17  
Is 44.27  
Je 50.38  
(Heb.)  
Is 41.2, 25  
60.3

and his 'water was dried up'  
that the way of the kings may be prepared that *come* 'from sunrise'

for the  
march of the  
Kings, and  
three 'Frog-  
spirits'  
muster all  
Kings  
for the War  
to Har-  
Magedon.

Ex 8.3

13 and I saw—Out of the mouth of the Dragon and out of the mouth  
of the Wildbeast and out of the mouth of the False Prophet  
three unclean spirits

Joel 2.31  
Am 4.13  
(LXX)

14 —as 'frogs' for they are spirits of demons—  
working signs, *spirits* which go forth to the kings of the whole  
inhabited earth  
to gather them together unto the War of the great Day of 'GOD the  
All-ruler.'

15 BEHOLD I COME AS A THIEF.  
BLESSED IS HE that watcheth and keepeth his garments  
lest he walk naked and they see his shame

[VOICE OF  
CHRIST]

Ju 5.19  
Zec 12.11  
(Heb.)

16 and they gathered them together into the place which is called in  
Hebrew Har-'Magedon.'

## THE SEVENTH VIAL—IN THREE ACTIONS\*.

### PRELUDE OF FIRST ACTION.

17 And the Seventh poured out his Vial upon the air  
and forth came a great 'Voice out of the Temple' from the Throne  
saying

7. There  
follow  
THREE  
ACTIONS.  
PRELUDE of  
FIRST  
ACTION.  
The Air con-  
vulsed.  
From  
Throne. 'It  
is come to  
pass.'

It is come to pass

Ex 19.26  
(Heb. +  
LXX)  
Ex 10.6  
Da 12.1

18 and there were 'lightnings and voices' and 'thunders'  
and there was a great earthquake 'such as was not since there were'  
men 'upon the earth' so mighty an earthquake *and* so great

The Chief of  
Earth-  
quakes  
cleaves Baby-  
lon in three  
to be dealt  
with, levels  
cities and  
heights by  
sea or land.

Da 4.30  
Is 51.17  
Je 25.15,  
51.7.

19 and the Great City was divided into three parts  
and the cities of the nations fell  
and 'Babylon the Great' was made mention of in the sight of GOD  
to give her 'the cup of the wine' of the 'wrath of His' anger

Ch. 16.14. '*for*,' note of the reason why they were as Frogs—the only creatures which  
Pharaoh's magicians were able to produce. The construction is, '*I saw them working signs.*'

Ch. 16.16. The Kings are mustered in Har-Magedon until after the Fall of Babylon,  
which they see 18.9, and they are overthrown 19.19—21.

\* These three Actions are: (1) the Fall of the False City, 17.1; (2) the Extermination  
of the Enemies, 19.11; (3) the Revelation of the True City, 21.2.

Ch. 16.17. Note the catastrophic physical effects of a convulsion of the whole atmo-  
sphere: and how above the solar conflagration was followed by extinction of light.

Ch. 16.17. ΓΕΓΟΝΕΝ: compare the ΓΕΓΟΝΑΝ from the throne, 21.6.

Ch. 16.17, 18, 19. These six uses of γίγνομαι hard to render.

*Hail-  
 plague.*

*New Blas-  
 phemies.*

and every island fled and mountains were not found  
 and a 'great hail' every stone about the weight of a talent  
 cometh down out of the heaven upon men  
 and the men blasphemed GOD out of the plague of the hail  
 because 'great' is the plague of it 'exceedingly.'

20  
 Ju 5:5  
 21 1:10  
 Ex 9:24

FIRST ACTION. OVERTHROW OF BABYLON.

FIRST  
 ACTION.  
*One Vial-  
 angel, as  
 Guide, takes  
 John to the  
 Wilderness  
 to see Judg-  
 ment on the  
 False City.  
 [cf. 21:9]*

*Her drunk-  
 en triumph  
 riding her  
 Wildbeast  
 from the  
 Abyss.*

*John's  
 Wonder.*

*The Guide  
 explains her  
 and her  
 Wildbeast,*

And there came one of the Seven Angels that had the Seven Vials 17  
 and talked with me saying

Hither I will shew thee the judgment of the great harlot that is Na 3:4  
 seated 'upon many waters Je 51:13  
 with whom the kings of the earth committed fornication' (Heb.) 2  
 and they that dwell 'on the earth were made drunken with the Je 51:7  
 wine of her' fornication. Is 23:17  
 (Heb.) 3

and he carried me away in the Spirit into the wilderness  
 and I saw a woman seated upon a scarlet 'Wildbeast'  
 full of names of blasphemy—he having seven heads and 'ten horns'  
 and the woman was arrayed in purple and scarlet 4  
 and begilded with gold and precious stone and pearls  
 having in her hand 'a golden cup' brimful of abominations Is 65:4,  
 even the unclean things of her fornication 66:17  
 and upon her forehead a name written a mystery Je 51:7  
 5

'BABYLON THE GREAT'  
 THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF Da 4:30  
 THE EARTH

and I saw the woman drunken with the blood of the saints and with 6  
 the blood of the martyrs of Jesus

and wondered on seeing her with great wonder  
 and the Angel spake unto me 7  
 Wherefore didst thou wonder?

I will tell thee the mystery of the woman  
 and of the Wildbeast that carrieth her which hath the seven heads  
 and the ten horns.

Ch. 16.20. All cities are levelled and all heights that stand up above sea and land, and the characteristic of Hail is the breaking of all growth; 'and the hail smote every herb of the field and brake every tree of the field,' Ex. 9.25.

Ch. 17.1. Holding still the empty Vial.

Ch. 17.3. John does not see this Wildbeast rise like the rest, but with its rider in the wilderness. The Angel tells him that the Wildbeast is to rise out of the Abyss, as the others out of earth and sea. This has a colour of his own.

8 'The Wildbeast' that thou sawest was and is not  
 Da 7:3, 7 and is about 'to ascend out of the abyss' and goeth into perdition  
 and they that dwell on the earth shall wonder, *they*  
 Da 12:1 'whose' name 'hath' not 'been written upon the Book of Life'  
 Ps 69:28 from the foundation of the world  
 when they see the Wildbeast how that he was and is not and shall  
 be present.

9           HERE IS THE Mind which hath wisdom.  
 The seven heads are seven mountains where the woman is seated *her seven hills and seven Kings,*

10 and seven kings there are  
 five fell, one is, the other came not yet  
 Da 7:20 and whosoever he cometh he must continue a little while  
 11 —and the Wildbeast *too* that was and is not—is himself also an  
 eighth and is of the seven  
 and goeth into perdition.

12 'And the ten horns' that thou sawest 'are ten kings' which *and the ten Kings which become his horns.*  
 Da 7:24 received not kingship yet

but they receive authority as kings for one hour with the Wildbeast.  
 13 These have one mind and their power and authority they give unto  
 the Wildbeast.

Ch. 17 • 8. The Wildbeast's existence is undivine. GOD is self-existent and was from the beginning, and is ever He that is coming more and more into this world (see note on 1 • 4). This Wildbeast had an existence, he has it no more; yet there is a manifestation of him to be made out of his present place, the Abyss, and when it is over he goes away into that *ἀπώλεια* which is, or is a constant approach to nothingness out of which no manifestation can be made any more, but whether it is a sentient or non-sentient state does not here appear.

The Dragon had seven heads, ten horns, seven diadems; he fell out of heaven; he was red (*πυρρός*).

The first Wildbeast had seven heads, ten horns, seven diadems; he rose out of the sea.

The second Wildbeast had two horns like a Lamb's and a Dragon voice; he rose out of the earth.

Babylon's Wildbeast had seven heads, ten horns, and one head becomes an eighth; he is yet to rise after the others are at work, out of the Abyss.

Ch. 17 • 11. Observe the punctuation (Westcott and Hort). *καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστω. καὶ αὐτὸς ἐγδοῦς ἐστὶν καὶ ἐκ τῶν ἑπτὰ ἐστὶν, καὶ εἰς ἀπώλειαν ὑπάγει.* It makes the Wildbeast to be *not* one of his own heads, as the common reading seems to do. But his heads are before the throne of the woman, and the seventh King reappears as an eighth.

The woman sits on seven hills; and there are seven Kings; five fallen; the sixth now reigning, the seventh coming; when the seventh comes for a short reign the Wildbeast's reign will be complete but short. The seventh will disappear and will return again as an eighth.

The Wildbeast has (also) ten horns which are ten Kings, who will reign in his reign and in alliance with him, and will war against the Lamb.

Ch. 17 • 13. They receive kingly power but so surrender it to the Wildbeast that they

*Their  
 coming war  
 with the  
 Lamb*

These shall war with the Lamb and the Lamb shall conquer them 14  
 for 'He is Lord of lords and King of kings'  
 and they shall conquer, that are with him being called and chosen  
 and faithful. De 10.17  
 Da 2.47

And he saith unto me 15  
 'The waters' which thou sawest where the harlot is seated are 15  
 peoples and multitudes and nations and tongues. Je 51.13  
 (Heb.)

*and their  
 turning on  
 her to devour  
 her.*

And 'the ten horns' which thou sawest and the Wildbeast 16  
 these shall hate the harlot and shall make her desolate and naked  
 and shall eat her flesh and shall burn her utterly with fire. Da 7.7  
 Ez 16.37  
 Ez 16.41

<sup>1</sup> Gr. gave  
 into

For GOD did put<sup>1</sup> in their hearts to do His mind and to come to one 17  
 mind and to give their kingdom unto the Wildbeast until the  
 words of GOD should be accomplished.

*She is the  
 now reign-  
 ing City.*

And the woman whom thou sawest is the Great City which reign- 18  
 eth over 'the kings of the earth.' Ps 2.2,  
 89.27,  
 148.11

THE DIRGE OF BABYLON.

*1. A most  
 bright Angel  
 [the Cory-  
 phaeus of the  
 Chorus] on  
 earth: 'her  
 haunted  
 ruins, her  
 foul and  
 fatal ruine,  
 her nations,  
 Kings and  
 merchants'*

After these things I saw another Angel coming down out of the 18  
 heaven having great authority and the earth was lightened  
 with his glory.

And he cried with a mighty voice saying 2  
 'She fell, She fell, Babylon the Great'  
 and she became 'a habitation of demons'  
 and a hold of every unclean spirit  
 and a hold of every unclean and hated bird. Is 21.9  
 Da 4.30  
 Je 9.11,  
 51.37  
 Is 13.21,  
 34.14  
 cf. Le  
 17.7  
 (Heb.)  
 2 Chr  
 11.15  
 (Heb.)  
 Je 5.27

For 'by the wine' of the wrath 'of her' fornication 'have all the 3  
 nations fallen  
 and the Kings of the earth committed fornication with her'  
 and the merchants of the earth were rich from the power of her  
 luxury [revelry]. Je 51.7,  
 25.16, 27  
 cf. Is  
 51.17, 22,  
 23.17  
 Ez 27.27,  
 36

become but horns of his; but his reign is not perfect till the seventh head comes: after that it is short.

Ch. 17. 14. They will war with the Lamb, also with his company, which is (known to be) on Mount Sion all the time, 14. 1.

Ch. 17. 17. ποιῆσαι τὴν γνώμην αὐτοῦ... 'His mind,' not 'His will.' This was not part of God's great θέλημα for the world, of which Christ and we say γεννηθῆτω, Matt. 6. 10, but the γνώμη by which He would meet the evil and work it on to its overthrow.

Ch. 18. 1. The Coryphaeus recites the topics of the chorus.



- 4 And I heard another voice out of the heaven saying  
 'Come ye forth my People out of her' that ye have no fellowship  
 with her sins  
 and that ye receive not of her plagues  
 5 because her sins 'were cemented together even unto the heaven'  
 and GOD remembered her iniquities.
- 6 'Render unto her even as she rendered'  
 and double ye the double 'according to her works'  
 in the cup which she mingled mingle unto her double. 'Her wine
- 7 How much soever she glorified herself and lived luxuriously  
 [revelled]  
 so much give her of torment and mourning  
 because 'in her heart she saith  
 I sit Queen' and 'am no widow  
 and no mourning shall I see.' 'Her boast
- 8 Therefore 'in one day shall come' her plagues  
 death and mourning and famine  
 and she shall be utterly burned with fire  
 for 'strong is the Lord' GOD 'which judged' her 'Her burn-  
 ing
- 9 'and the Kings of the earth  
 who committed fornication' and lived luxuriously [revelled] 'with  
 her  
 shall wail' and beat their breasts over her  
 whensoever they look upon the smoke of her burning  
 10 standing afar off for the fear of her torment saying  
 Woe woe 'the Great' City 'Babylon the strong city'  
 for in one hour came thy judgment.
- 11 And 'the merchants' of the earth 'wail and mourn' over her  
 because no man buyeth their freight any more  
 12 freight of gold and silver and precious stone and pearls  
 and fine linen and purple and silk and scarlet  
 and all thyine wood  
 and every ivory vessel and every vessel of most precious wood and  
 of bronze and iron and marble  
 13 and cinnamon and spice and incense and ointment and frank-  
 incense  
 and wine and oil and fine flour and wheat

'The wail of  
her Kings,'Mer-  
chants.'

Ch. 18.6—21. The words of the Coryphaeus taken up and expanded. Wine, kings, merchants, seamen.

and cattle and sheep  
 and *freight* of horses and of chariots and of bodies and 'souls of men.' Ez 27.13

And thy (autumn) fruitage of the passion of the soul passed away from thee 14  
 Ps 10.3

and all the delicate things and the brilliant things perished from thee  
 and they shall find them no more at all. Ez 26.21

The 'Merchants' of these things who were made rich by her shall stand afar off for the fear of her torment 15  
 Ez 27.36

'weeping and mourning' saying  
 Woe, woe the Great City 16  
 Ez 27.30, 31

she that hath been arrayed in fine linen and purple and scarlet and gilded with gold and precious stone and pearl for in one hour was desolated so great riches. 17

[*Answering Chorus of all Mariners.*] And every 'Shipmaster' and every one that saileth any whither 'and Mariners and as many as' work 'the sea' Ez 27.28, 29

'stood' afar off and cried out as they looked upon the smoke of her burning saying 18  
 Ez 27.32

'What *city* like' the Great City  
 and 'cast dust on their heads and cried wailing and mourning' saying 19  
 Woe woe the Great City  
 Ez 27.30, 31

whereby 'all were enriched' that had 'their ships in the sea by reason of' her 'costliness'  
 for in one hour 'was she desolated.' Ez 27.36, 26.19

[*Foy in Heaven.*]  
 'REJOICE' OVER HER 20  
 'HEAVEN' AND SAINTS AND APOSTLES AND PROPHETS  
 'FOR' GOD 'HATH JUDGED' YOUR JUDGMENT ON HER.  
 De 32.43  
 Is 49.13

[*One Strong Angel's symbol and Monody.*]  
 And one strong Angel took up 'a stone' as a great millstone 21  
 'and cast it into' the sea saying  
 'So at a bound shall Babylon the Great' City be cast down and 'shall be found no more at all'  
 Je 51.63, 64  
 Da 4.30  
 Ez 26.21

[*'Silence for ever.'*]  
 'and voice' of harpers and 'minstrels' and flute-players and trumpeters 'shall be heard no more at all' in 'thee' 22  
 Ez 26.13

Ch. 18. 17. The chorus of all Mariners and Seafaring people answering the Coryphaeus seems to begin in the past tense at v. 17 (not to be the prophetic *past*, in which case it is only repetition). So John in 10. 7 and 15. 1 states that all that has just been foreshewn was actually fulfilled; and in the Gospel he twice passes on to give the fulness of that which at the moment of the narrative was but indicated, 1. 16—18, 3. 16—21.

Ch. 18. 21. i.e. 'The fall, *now completed*, shall be as irrevocable as the fall of the stone.'

Je 25. 10  
(Heb.) and no craftsman of whatsoever craft he be shall be found any  
more at all in thee  
and 'voice of millstone' shall be heard no more at all in thee  
23 and 'light of lamp' shall shine no more at all in thee  
Je 25. 10 and 'voice of bridegroom and of bride' shall be heard no more at  
all in thee  
Is 23. 8 because thy 'merchants' were 'the princes of the earth'  
Is 47. 9 because 'with thy sorcery' were all the nations deceived

24 and in her was found blood of prophets and of saints and 'of all  
Je 51. 49 that had been slain' upon 'the earth.'

*Her secrets  
of Death  
revealed.*

Ch. 18. 24. The Angel's monody is addressed to Babylon—'thee,' 'thy...' 22, 23.—  
In v. 24 narrative 'in *her*' resumed by the seer, scarcely by the Angel.

SEVENTH  
CHORUS—  
(*Strophe*) of  
Heaven's  
Multitude.

The Alleluia  
of the Har-  
lot's Judg-  
ment.

Response

CHORUS of  
the Elders  
and Living  
Creatures.

After these things I heard as it were a great voice of a large multi- 19  
tude in the heaven saying  
' ALLELUIA '  
the Salvation and the glory and the power are our GOD'S  
because 'true' and 'righteous are His judgments'  
because He judged the great harlot which did corrupt the earth  
with her fornication  
and He 'avenged the blood of His servants at' her 'hand'  
and a second time have they said ' ALLELUIA '  
and 'her smoke goeth up unto the ages' of the ages  
and the four and twenty Elders and the four Living Creatures fell 4  
down and worshipped GOD 'That is seated on the Throne'  
saying  
AMEN ' ALLELUIA. '

Ps 104·35,  
etc.  
Ps 3·8,  
62·11

2 Ps 19·9,  
119·137

De 32·43  
(Heb.)  
2 Ki 9·7

3 Is 34·10

4 Ps 47·8 etc.  
41·13 etc.

PRELUDE TO SECOND AND THIRD ACTIONS.

Voice from  
Throne calls  
all to praise.

(Anti-  
strophe)  
The Alleluia  
of the  
Lamb's  
Bridal  
at 'foresight  
of Bride,'  
whose in-  
vestiture be-  
gins.

And a voice came forth from the Throne saying 5  
' Give praise ' to our GOD  
' all ye ' his 'servants  
ye that fear Him the small and the great.'  
And I heard 'as it were a voice of a' great 'multitude'  
and 'as a Voice of many waters' and as a voice of mighty thunders  
all saying  
' ALLELUIA ' because 'the Lord our GOD the All-ruler reigneth.'  
' Let us rejoice ' and 'be exceeding glad' and we will give the 7  
glory unto Him  
for the marriage of the Lamb is come and His wife hath made  
herself ready.  
And it was given unto her that she should array her in fine 8  
linen bright and pure  
for the fine linen is the righteous[nesses] acts of the saints.

5 Ps 134·1,  
135·1  
Ps 22·23

Ps 115·13

6 Ez 1·24  
Da 10·6  
Ez 43·2  
(Heb.)  
Am 4·13  
Ps 93·1,  
97·1,  
99·1

Ch. 19·5. The transition is made at verse 5. The strophe, 1—4, is of triumph over Babylon. The antistrophe, 6—8, is of the Coming of the Bride; each has its Coryphaeus. There is no further mention in the Choruses of the past evil.

Ch. 19·6. The multitude great beyond sight is heard. *καὶ ἤκουσα ὡς φωνὴν ἄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν λικυρῶν, λεγόντων* (Westcott and Hort) [and cf. *Grammar of Ungrammar*, p. 147. ED.].

Ch. 19·7. *...ἦλθεν...ἠτοίμασεν*. In this Prelude, as in the Prelude of the Seventh Trumpet (see note on 11·15, 17), the aorists describe what is now certain, what is entered upon and will be accomplished—'She hath' *not* yet 'made herself ready'; but the result of the whole coming scene of which that is the end is summed up.

## THE PARTING OF THE FIRST ANGEL GUIDE.

- 9 And he saith unto me  
 WRITE BLESSED ARE THEY which are bidden to the marriage  
 supper of the Lamb  
 and he saith unto me  
 These words are true *words* of GOD  
 10 and I fell before his feet to worship him  
 and he saith unto me  
 See thou do it not  
 I am fellow-servant of thee and of thy brethren that have the  
 witness of Jesus  
 worship GOD  
 for the witness of Jesus is the spirit of prophecy.

*The Guide  
 blesses the  
 Wedding  
 Guests—*

*attests the  
 revelation—*

*reproves  
 John's  
 longing to  
 worship  
 him—*

*gives him  
 the clue  
 of Prophecy.*

## SECOND ACTION—THE LAST WAR.

## EXTERMINATION OF POWERS OF ILL.

- Ez 1.1 11 'And I saw the heaven opened.'  
 And behold a White Horse and He that was seated on him [called]  
 FAITHFUL AND TRUE  
 Ps 96.13 12 and 'in righteousness doth He judge' and make war  
 Da 10.6 12 'and His eyes' a flame 'of fire' and upon His head many diadems  
 —He having a Name written which no one knoweth but Himself  
 Is 63.3 13 and arrayed in a garment sprinkled with blood  
 and His Name is called THE WORD OF GOD  
 14 and the armies that are in the heaven were following Him upon  
 white horses  
 clothed in fine linen white, pure  
 15 and out of His 'mouth' proceedeth a sharp sword that with it He  
 'may smite the nations'

SECOND  
 ACTION.  
*Heaven open.  
 The White  
 Horse, 6.2,  
 and his  
 Rider*

*and  
 the White  
 Hosts.*

Is 11.4  
 Ps 2.8

Ch. 19. 10. Compare 22. 9. To 'have the witness of Jesus' is to be a Christian Prophet, but it was the same qualification which made the Antient Prophet. The Church is they 'that keep the prophecy,' 22. 7.

Ch. 19. 11. Heaven must have closed after v. 8, until which Elders and Throne had been in sight. Heaven opens now for the Second Action. Every scene now until 21. 9 is marked 'And I saw.' *ὁ καθήμενος ἐπ' αὐτόν*, accusative, 'He that hath mounted him.'

Ch. 19. 12, 15. His 'eyes a flame of fire,' and v. 15 has 'the sword from the mouth,' being He whom John saw 1. 14, 16: 'shall shepherd with iron rod,' being the Man-child 12. 5; and 'it is He that treadeth,' as aforesaid in 14. 20, when the blood of the wine-press reached the bridles of His cavalry.

*The Sun-  
Angel bids  
all birds.*

and He 'shall shepherd them with a rod of iron'  
and He 'treadeth the winepress' of the wine of the wrath of the  
anger of 'GOD the All-Ruler'  
and hath on His garment and on His thigh a Name written  
KING OF KINGS AND LORD OF LORDS.

Ps 2·9  
Joel 3·13  
Is 63·1-7  
Am 4·13  
(LXX)  
16  
De 10·17  
Da 2·47  
17

And I saw one Angel standing in the sun  
and he cried with a great voice  
'saying to all the birds that fly' in midheaven  
'Hither ye, be ye gathered together unto the' great supper of GOD  
that ye may 'eat' flesh 'of kings' and flesh of captains and 'flesh  
of mighty men'  
and flesh of 'horses' and of them that be seated on [ride] them  
and flesh of all both free and bond and small and great.

Ez 39·17,  
18  
Ez 39·20

*The Wild-  
beast's  
Earth-  
Kings and  
Hosts.*

And I saw the Wildbeast and 'the Kings of the earth' and their  
armies  
'gathered together' to make [wage] the war with Him that was  
seated [rode] on the horse and with his army.

19  
Ps 2·2

*The end of  
the Two  
Wildbeasts*

And the Wildbeast was seized  
and with him the false prophet that wrought the signs before him  
with which he deceived them that received the mark of the Wildbeast  
and them that worshipped his image  
living they twain were cast into the Lake of the fire—of the 'Lake  
that burneth with sulphur'

20  
Ge 19·24  
Is 30·33  
Ez 38·22

*and of those  
Hosts.*

and the rest were killed with the sword of Him that was seated [rode]  
upon the horse—the sword which came forth out of his mouth  
and 'all the birds were filled with' their 'flesh.'

21  
Ez 39·17,  
18, 20  
20

*The Dragon  
captured  
and im-  
prisoned.*

And I saw an Angel going down out of the heaven  
having the key of the Abyss and a great chain upon his hand  
and he laid hold on the Dragon—the 'antient 'Serpent'—he which  
is the 'Devil' and 'Satan'  
and bound him a thousand years

2  
Ge 3·1  
Is 27·1  
Zec 3·1, 2  
(LXX, and  
Heb.)

*The Abyss  
once more  
closed  
for 1000  
years, in  
which  
Gentiles  
are free  
from his  
deceits.*

and cast him into the Abyss and locked and sealed it over him  
that he should deceive no more the Nations until the thousand years  
be finished  
After them must he be loosed a little time.

3

Ch. 19·16. His Name Threefold: (1) a Secret Name, Self-known; (2) Word of GOD;  
(3) King of kings and Lord of lords, being the Lamb of 17·14. (1) Nature, (2) Action,  
(3) Sphere.

Ch. 19·21. Here and in 20·13 all judged.

Ch. 20. The Abyss which is now closed has stood open since the Fall of the Star,  
9·1, 2.

Ch. 20·2. ὁ ὄφεις ὁ ἀρχαῖος (Westcott and Hort)—but τὸν ὄφιν τὸν ἀρχαῖον also marg.  
Temporary cessation of Deceit.

- Da 7.9,  
10, 22
- 4 And 'I saw thrones' and 'they sat' upon them, 'and judgment was given' unto them  
and the souls of them that had been beheaded for the witness of Jesus  
and for the word of GOD  
and such as worshipped not the Wildbeast neither his Image  
and received not the mark upon their forehead and upon their  
hand  
and they lived and reigned with Christ a thousand years.
- 5 The rest of the dead lived not until the thousand years be finished.

THIS IS THE First Resurrection.

- 6 BLESSED AND HOLY IS HE that hath part in the First Resur-  
rection  
over these the Second Death hath no power  
but they will be 'priests of GOD' and of Christ  
and will reign with him [the] thousand years.

Is 61.6

- 7 Whensoever the thousand years be finished  
shall Satan be loosed out of his prison
- 8 And shall come forth to deceive the Nations which are in 'the four  
corners of the earth' 'Gog and Magog'  
to gather them together to the war  
the number of whom is as the sand of the sea.

*Then the  
Satanic  
release, and  
deceit of  
Nations and  
the muster  
of them  
from the  
world's ends*

Ez 7.2,  
38.2

- 9 And they went up 'over the breadth of the earth'  
and compassed the camp of the saints about and 'the beloved' City  
'and fire came down out of the heaven and devoured' them
- 10 and the Devil that deceiveth them was cast into the Lake 'of Fire  
and sulphur' where are also the Wildbeast and the False Prophet  
and they shall be tormented day and night unto the ages of the ages.

*and their  
march and  
siege of the  
City,  
and their  
Burning,  
and the  
Dragon is  
sent after  
the Wild-  
beast.*

Hab 1.6  
Je 11.15,  
12.7, cf. Ps  
87.2, 78.68  
2 Ki 1.10

Ge 19.24  
Ez 38.22

Ps 47.8  
etc.

Da 7.9  
Ps 104.7,

32  
Da 2.35  
(Chald.)

Da 7.10  
Ps 69.28

- 11 'And I saw a' great white 'Throne' and Him That 'was seated' on it  
'from' Whose 'face the earth' and the heaven 'fled away'  
and 'there was found no place for them'
- 12 and I saw the dead the great and the small stand before the Throne  
'and books were opened'  
and another 'Book' was opened which is *the Book* 'of Life'  
and the dead were judged out of the things which were written in  
the books

*The judg-  
ment of all  
the Dead*

Ps 28.4,  
62.12

Je 17.10

- 'according to their works'
- 13 and the sea gave up the dead which were in it  
and Death and Hades gave up the dead which were in them

Ch. 20. 4. Their *souls*. They who in 6. 11 were bidden to wait.

Ch. 20. 9. They are judged, v. 13.

and they were judged every man 'according to their works'  
 and Death and Hades were cast into the Lake of Fire.

Ps 28.4,  
 62.12  
 Je 17.10

*and the end  
 of Death  
 and Hades  
 (who rode  
 the Fourth  
 Horse) in  
 the Second  
 Death.*

THIS IS Death the Second—the Lake of Fire  
 and if any was not 'found written in the Book of Life'  
 he was cast into the Lake of Fire.

14  
 \*cf. ch.  
 21.8

15  
 Da 12.1  
 Ps 69.28

THIRD ACTION.

TITLE.  
 New  
 Heaven,  
 Earth, and  
 the True  
 City.

And I saw 'a new heaven and a new earth'  
 for the first heaven and the first earth passed away  
 and the sea is no more.

21  
 Is 65.17  
 66.22

And 'the Holy City' new 'Jerusalem' I saw descending out of the  
 heaven from GOD  
 prepared 'as a bride adorned' for her husband.

2  
 Is 52.1  
 Is 61.10

Prelude.  
 Voice of  
 Throne  
 announcing  
 Eternal  
 Presence  
 with im-  
 mortal and  
 unsorrowing  
 peoples.

And I heard a great voice out of the Throne saying  
 'Behold the Tabernacle' of GOD with men  
 And 'He shall tabernacle with them and they shall be His  
 peoples  
 and 'GOD Himself 'shall be with them'  
 'and shall wipe away every tear from' their 'eyes'  
 and there shall be no more death  
 neither 'mourning' nor 'crying' nor pain any more.  
 'The first things' passed away.

3  
 Ez 37.27  
 Zec 2.10,  
 11  
 Is 8.8

4  
 Is 25.8  
 Je 31.16  
 Is 65.19  
 Is 65.17

Voice of the  
 Throned  
 affirming  
 Fulfilment  
 [TETONAN]

And He spake That 'is seated on the Throne'  
 'Behold I make' all things 'new.'  
 And *he* saith  
 Write: because these words are faithful and true

5  
 Ps 47.8  
 etc.  
 Is 43.19

Ch. 20. 14. Death and Hades who rode the Fourth Horse (6. 8). The Four Riders have now run their course. See *Of the Persons*, pp. 12, 13.

Ch. 20. 14. The First Death is swallowed up into the Second Death. For the good the First Death was swallowed up 'into victory' (1 Cor. 15. 54).

Ch. 21. 1, 2 give the subject of the Third Action in a kind of Title or Heading. John does not see the City and its Descent, till he is taken away to a mountain top by an Angel (*vv.* 9, 10). The action begins again at *καὶ ἤκουσα* (*v.* 3).

Ch. 21. 5. The Throned One *spake* (*εἶπεν*) 'Behold...' and again *spake* to me (*v.* 6) *Τέγοναν*. But (*v.* 5) '*saith* to me' *λέγει*, the word used always of the Angel telling him what to do, and here he says, 'Write, &c.' This surely is the Angel.



- 6 and He spake unto me  
They are come to pass.  
I am the Alpha and the Omega the beginning and the end.  
I will give 'unto him that is athirst' of the fountain 'of the water  
of life freely'
- 7 he that overcometh shall inherit these  
and 'I will be his GOD and he shall be my son.'
- 8 But for the fearful and unbelieving and abominable and murderers  
and fornicators and sorcerers and idolaters and all the false  
liars—  
their part *shall be* in the Lake that 'burneth with fire and sulphur'  
which *thing* is Death the Second.

Is 55. 1  
Zec 14. 82 Sa 7. 14  
Ps 89. 26Ge 19. 24  
Is 30. 33  
Ez 38. 22  
\*cf. ch. 20. 14*and affirming  
Free  
Flow of Life:  
Sonship  
of Victor:  
Inheritance  
of Sons:**Second  
Death of  
Wicked  
[with Wild-  
beast and  
Dragon].*

## THIRD ACTION. DESCENT OF JERUSALEM.

- 9 And there came one of the Seven Angels who had the Seven Vials  
who were laden with 'the Seven' last 'Plagues'  
and talked with me saying  
Hither. I will shew thee the Bride the Lamb's Wife
- 10 'and carried me away' in the Spirit 'to a mountain' great and 'high'  
and shewed me 'the Holy City Jerusalem'  
descending out of the heaven from GOD
- 11 having 'the glory of GOD'  
Her lumenary like unto a stone most precious  
even as a jasper stone crystal clear
- 12 Having a wall great and high  
having twelve 'gateways' and at the 'gateways' twelve angels  
and 'names' written thereon which are *the names* 'of the' twelve  
'tribes of the sons of Israel'

Le 26. 22

Ez 40. 1, 2  
Is 52. 1Is 58. 8,  
60. 1, 2, 19Ez 48. 31—  
34 (Heb.)*THIRD  
ACTION.  
Vial-Angel  
as Guide  
takes John  
to the  
Mountain  
to see the  
Descent of  
the True  
City.  
[cf. 17-1]**The Angel  
points out  
'its lumi-  
nary,'**'wall,'**'12 Patri-  
archal Gate  
ways,'*

Ch. 21. 6. Γέγοναν (1) 'They have come into existence'—all the new things. (2) 'They have come to pass'—all the things εἰ δὲ γενέσθαι, 1. 1 and 4. 1. The emphatic purpose of the whole: 'Heaven and earth have passed away, but His words have not passed away.' Compare ΓΕΦΟΝΕΝ from the Throne, 16. 17.

Ch. 21. 7. Individual, His son; cf. v. 3. [This note briefly jotted down seems meant to draw attention to the individualising in v. 6, 7 of the promises of v. 3. ED.]

Ch. 21. 8. 'Which thing is Death the Second,' surely this explanation is not from the Throned. It is a mere resumption of the explanation in 20. 6, like 18. 24. But the enumeration of v. 8 is St John's too I doubt not.

Ch. 21. 11. φωστήρ is something in which light φῶς is concentrated and thence radiates, and κρυσταλλίζοντι is a word made by St John to express the pure penetrating sparkle of the light—'a jasper stone *crystallizing*.'

Ch. 21. 11—14. These verbless nominatives are the Guide's enumeration of the points John was to note. They are the Guide's 'talk'—v. 15 καὶ ὁ λαῶν μετ' ἐμοῦ... indicates this.

	106		
		‘ Facing sunrise three gateways and facing north three gateways and facing south three gateways and facing sunset three gateways ’	13
‘ 12 Apostolic Founda- tions,’		and the wall of the City having twelve foundations and on them twelve names of the twelve Apostles of the Lamb.	14
<i>measures its cubic form with its deep founda- tions, 1500 miles square and high,</i>		And he that was talking with me had ‘ a measure a reed ’ of gold to measure the City and her gateways and her wall and the City lieth ‘ foursquare ’ and the length thereof as great as the breadth	15 Ez 40·3, 5 16 Ez 43·16
<i>The jasper wall 216 feet,</i>		and he measured the City with the reed twelve thousand furlongs the length and the breadth and the height of it are equal ‘ and he measured the wall ’ thereof a hundred and forty and four cubits—	17 Ez 40·3, 5
		man’s measure which is angel’s <i>measure</i> and the building ‘ of the wall ’ of it ‘ jasper ’ and the City pure gold like unto pure glass.	18 Is 54·11, 12 Tob 13·16
<i>The ma- terial of the City gold, its founda- tions 12 depths of jewels,</i>		‘ The foundations ’ of the wall of the city adorned with every ‘ precious stone ’	19 Tob 13·16
		the first foundation jasper the second sapphire the third chalcedony the fourth emerald the fifth sardonyx the sixth sardius the seventh chrysolite the eighth beryl the ninth topaz the tenth chrysoprase the eleventh jacinth the twelfth amethyst	20
		and the twelve gateways twelve pearls (one by one each of the gateways was out of one pearl)	21
		and the street of the city pure gold as it were transparent glass.	Tob 13·16
		And Temple saw I not therein	22
<i>GOD and the Lamb its Temple,</i>		for ‘ the Lord GOD the All-ruler ’ is the Temple of it and the Lamb. And the city hath not need ‘ of the sun neither of the moon ’ to ‘ shine ’ for it	*Am 4·13 (LXX) 23 *Is 60·1, 2, 6, 10, 11, 13, 19
<i>and its Light. The Guide says ‘ it will be</i>		for ‘ the glory of GOD did lighten ’ it and the lamp of it the Lamb and ‘ the Nations shall walk through the light ’ of it ‘ and the kings of the earth do bring their glory ’ into it	24

Ch. 21 · 16. The City is a great Country. Its form is that of Cirta. ‘ Située sur un cube rocheux ’ (C. Tissot, *Exploration scientifique de la Tunisie—Géographie Comparée de la Province d’Afrique* 11. 393). But the Rock of the Vision is not Rock but Jewels in twelve strata.

At Cirta ‘ le plateau sur lequel la ville est assise a la forme d’un trapèze dont les angles regardent les quatre points cardinaux.’ C. Tissot, *loc. cit.* The plateau is tilted so that the northern corner is 1000 perpendicular feet. [‘ Cirta ’ (Constantine), ‘ the old capital of Numidia, on earth’s most perfect City-throne.’ Archbishop Benson: *Cyprian, his life, his times, his work* (1897), p. 368. See also p. 583. ED.]

- 25 and 'the gateways' of it 'shall not be shut at all by day' for there shall be no 'night' there
- 26 and 'they shall bring the glory' and the honour 'of the Nations' into it
- 27 and 'there shall in no wise enter into it anything unclean' and he that maketh an abomination and a lie  
 \*Is 52.1  
 \*Da 12.1  
 \*Ps 69.28  
 but 'they that are written in the' Lamb's 'Book of Life.'
- 22 And he shewed me 'a river of water of life' bright as crystal  
 \*Zec 14.8  
 \*Ge 2.10  
 'proceeding forth out' of the Throne of GOD and of the Lamb
- 2 'in the midst' of the street thereof  
 \*Ge 2.9,  
 \*Ez 47.1,7,  
 3,22  
 9,12  
 and 'on this side of the river and on that the Wood of Life'  
 bearing twelve *manner* of fruits yielding 'its fruit every month'  
 'and the leaves' of the wood 'for healing' of the Nations
- 3 'and every curse shall be no more.'  
 \*Zec 14.11  
 And the Throne of GOD and of the Lamb shall be in it
- 4 and His servants shall do Him service and 'see His face':  
 \*Ps 17.15  
 \*Ex 33.20  
 and His name on their foreheads
- 5 and night shall be no more  
 \*Is 60.19  
 'and' they have 'no' need of light of lamp  
 and 'light of sun' *shall be no more* because 'the Lord GOD shall give  
 light' on them,
- \*Da 7.18  
 and 'they shall reign unto the ages of the ages.'

*Its River  
and Wood  
of Life.**The Guide  
says**'The Fall  
will be here  
recovered,  
'the Presence  
restored,**'the Light  
and**'the  
Kingliness  
Eternal.'*

THE PARTING OF THE SECOND GUIDE-ANGEL.

- 6 and he spake unto me ;  
 Nu 27.16  
 These words are faithful and true  
 and the Lord the GOD of the spirits of the prophets sent His Angel  
 \*Da 2.29  
 to shew unto His servants the things 'which must come to pass'  
 with speed.
- 7  
 \*Is 40.10  
 AND 'BEHOLD I am coming' fast.  
 BLESSED IS HE that keepeth the words of the prophecy of  
 This Book.

*The Guide  
attests the  
Revelation,  
and his own  
Mission,**with the  
Watchword  
of Jesus,  
blesses the  
Keeper of  
the Book,**John's  
affirmation  
of himself.*

- 8 And I am John—that was hearing and seeing these things.

And when I heard and saw

I fell to worship before the feet of the Angel that was shewing me  
 these things.

- 9 and he saith unto me

See thou do it not

I am thy fellow-servant and of thy brethren the prophets

*The Guide  
reproves  
John's  
longing to  
worship  
him,*

and of them which keep the words of This Book  
Worship GOD.

and saith to me

‘Seal’ not the words of the prophecy of This ‘Book’  
for ‘the time’ is at hand.

He that wrongs let him wrong still  
and the foul be befouled still  
and the righteous do righteousness still  
and the holy be hallowed still.

10  
\*Da 12.4

11

*bids the  
Book be kept  
open until  
choice and  
change  
be past,*

*The  
Watchword  
of Jesus,*

‘BEHOLD I am coming’ fast and my ‘reward with’ me  
‘to render to each man according as his work’ is.  
‘I’ the Alpha and the Omega ‘the first and the last’ the  
beginning and the end.

BLESSED ARE THEY that ‘wash’ their ‘robes’ that  
the right shall be theirs to ‘the Wood of life’ and they may  
enter in by the gateways into the city.

12  
\*Is 40.10  
\*Ps 28.4,  
62.12  
13 \*Je 17.10  
\*Is 44.6  
(Heb.),  
\*48.12  
(Heb.)

14  
\*Ge 49.11 . . .

\*Ge 2.9,  
\*3.22, 24

*and the  
City wall  
separates  
those who  
have made  
their choice.*

Out ye dogs  
and sorcerers and fornicators and murderers and idolaters  
and every one loving and making a lie.

15

Ps 101.7

Ch. 22. 12—20. On this being the voice of Jesus see *Hierophant*, p. 26.

## ATTESTATION.

I Jesus sent mine Angel to witness unto you these things upon the Churches. JESU  
atte:  
Ang  
miss  
I AM 'the Root' and the offspring of David the bright Star, *the*  
Star of dawn

and the Spirit and the Bride say Come thou Resy  
and he that heareth let him speak; Come thou  
and 'the thirsting one let him come'  
he that will let him take 'water of life free.'

I witness unto every man that heareth 'the words' of the prophecy JESU  
attes  
Book  
of This Book  
If any man 'add unto them'  
GOD shall add 'unto him' the plagues 'which are writ of in This  
Book  
and' if any man 'take away from' the words of the Book of this  
prophecy  
GOD shall take his part away from 'the Wood of Life' and out of  
the Holy City which are writ of in This Book.  
Saith he that witnesseth these things Yea I am coming fast.  
Amen. Come Lord Jesus. Resy

THE GRACE OF the Lord Jesus be with the Holy Ones. Amen. Sath

Ch. 22 • 16. He answers his question of Matt. 22 • 43—45.

Ch. 22 • 17. See *Hierophant*, pp. 21, 22, note on *ἐλευ*. Or, speak *saying*, Come.

The Apocalypse evidently will take ages to work out (cf. *v.* 11). It is not the end of it that is near. But it is no Vision rounded off, belonging to times yet future. The drama began in the world at once, in John's own day. Jesus was then coming quickly and came, not by 'the Second Advent' which the Book describes as near to the end of the world, but by coming to be a factor in the world's history. It was thus He said to the High Priest, '*From henceforth,*' from this moment, *ἀπ' ἀπτι* 'ye shall see the Son of man seated on the right hand of power and coming upon the clouds of the Heaven.'



## ESSAY IV.

### WHAT WAS 'APOCALYPSE'? AND WHAT IS 'THE APOCALYPSE'?

1. Of the sense in which 'apocalypse,' or 'unveiling,' is used.
2. Four apostolic kinds of divine communication—according to matter, viz.: Apocalypsis—Gnosis—Prophecy—Teaching.
3. *Incidents* of apocalypse in the case of St Paul. The Exaltation and the Discipline. Some incidents coincident with St John's narration.
4. Range of the Subjects of 'apocalypse' as we find them unveiled
  - (1) to St Paul in respect of Gospel facts—of the direction of his Commission—of the Future—the Resurrection—the Man of Lawlessness.
  - (2) to other Apostles—as to the significance of what they had seen in Christ.
  - (3) to St Peter in Christ's earthly lifetime—as to the truth of Christ's nature.
  - (4) to antient Prophets—as to their knowledge of their own limitations and of the wider reach of their visions.
5. These subjects necessarily include 'an apocalypse'
  - (1) of Hostile Powers,
  - (2) of Christ as judging them—and as establishing God's Righteousness.
6. Christ in History, His progress in the world, is the great apocalypse; scripture revelations of Him are so many smaller apocalypses, or unveilings of the same things whether in larger or smaller measure.

7. Things which required unveiling—The spiritual basis of the world—The Unity of GOD—The Character of GOD. This last is the final subject of ‘apocalypse,’ namely the establishment of GOD’S righteousness.
  8. This apocalypse of GOD’S Righteousness is necessarily the Apocalypse of Jesus Christ.
  9. Participation in this apocalypse and the anticipation which it inspires are the present nurture of hope and faith, and are in themselves an apocalypse (St Peter).
  10. How such an apocalypse proceeds for individuals in common life (St Paul’s prayer).
  11. All characteristics of apocalypse are found on greatest scale in ‘The Apocalypse.’
  12. It is the clue to the New Age.
-



## I.

Many English readers of the Bible probably recognise 'Apocalypse' as a name of the last book in it, but scarcely recognise the same word as most familiar to them elsewhere under the Latin form 'Revelation.' The word Apocalypse, used sixteen times by St Paul, once by St Luke, and in the verb form nine and twenty times in the New Testament, occurs once only in the Apocalypse itself, in its title. There is no doubt then that to its author the Title had an unmistakable meaning, and by its derivation it has a literal clear sense. We must see whether usage preserves that sense; because all words do not retain, without alteration through usage, one derivative meaning.

*1. What was  
apocalypse  
and what is  
'The Apoca-  
lypse'?*

This word is a picture—the taking off, the taking away of a veil—an 'unveiling.' The things which can be unveiled to us are things which are within reach of sight but are covered up—things substantial and present, only under a veil or behind a curtain. We may stand and move in the presence of a number of veiled objects or persons. They may be actually close to us within this veil. If the veil is taken away there is an apocalypse of them. When it is taken away, their acts become visible to us, and we may watch them acting out their characters to the end. It is not, however, this acting which is the apocalypse. It is simply the unveiling. There may be objects in this world of which the veil itself is only the material presence of other objects. Or the veil itself may be invisible,—so that when our eyes are set toward the veiled ones we do not see them. We see either other things, or we see a blank. If we see them at last it is because the veil, visible or invisible, is withdrawn. Or again, the veil may be mere absence of light. 'Darkness' is 'the veil that is spread over all nations,' to be taken off by the influx of light (Isaiah xxv. 7). The apocalypse, which all men are to read, is to be thus diligently read, because it is the unveiling of persons and other realities which are about us now and to the end.

## 2.

2. *Four modes of divine communication to the Apostolic age.*

As regards the subject-matter of communications made to the Church through the Apostles, four classes are enumerated by St Paul (1 Cor. xiv. 6), and they seem to be exhaustive. In fact he says they are the only kinds of communications which could be of any use.

As regards form, they might be delivered in 'Tongues,' or in plain language. If the former they required to be reduced to the intelligence of listeners by the use of a secondary Gift called Interpretation.

The four divisions as to subject were Apocalypse, Gnosis, Prophecy, Teaching. These were the communications which *added* to the Knowledge, or Appreciation, or Serviceableness of the Truth. All implied gain, increase of the Church's 'Treasure.'

Apocalypsis was the unveiling of the greater spiritual facts which are about us and close to us unperceived. What some of these were we will indicate presently.

Gnosis was a seeing into the rationale of such facts; recognising the divine basis of life and religion; advancing into the perception of spiritual facts as traceable by thought or by observation of spiritual phenomena; grasping their relations, their bearing upon human life.

Prophecy (Preaching) and Teaching were what we commonly understand by the words, only the human speakers were enriched with the *Charismata*, the gifts of the Spirit, which enlightened and elevated their minds and utterances. The Prophesying included at times, not always, a power of communicating knowledge about the future; the chain of thought which bound that knowledge to the present being always real, but not always recognisable even by the speaker. It relied on knowledge present in some form to the hearers, appealed to reason and emotion, argued, encouraged, exhorted, remonstrated, rebuked, warned.

The due application of the temporary miraculous gifts to these communications was sure to come into question. Apocalypsis was not unfrequently made to a Christian assembly through a Prophet. A spiritual fact was unveiled to him in the presence of others and he began to utter it, sometimes in his own language, sometimes in 'an unknown tongue.' St Paul (1 Cor. xiv. 26—28) lays down the rule that

if it came to him in 'an unknown tongue' he was to be silent, unless either he himself could interpret, or an Interpreter for him were present. If his message were intelligible in any of these ways, any Prophet who had been previously speaking was to be silent. The origin of all their utterances being One and being Divine, it was a fact and a principle that 'spirits of Prophets submit themselves in orderly wise (*ὑποτάσσεται*) to Prophets' (1 Cor. xiv. 32).

Teaching (*Didache*) was a systematic imparting of knowledge recognised as existing in the Christian Church, a systematic cultivation of the power to apprehend it, an exact combining of the known, which the intellect might follow in deductive and inductive processes to sound legitimate conclusions upon revealed as well as observed facts. Hence Christian 'doctrine,' which consists, and always consisted, partly of things immediately revealed and partly of things justly concluded, is called *Didache*.

## 3.

We may pass to particular examples.

St Paul (2 Cor. xii. 1—10) alleges as one ground of his authority and as bound up with that on which he most insisted, the 'Apocalypses' made to him. He couples them with 'Visions'—'Visions and Apocalypses of the Lord' (...ὄπτασίαις καὶ ἀποκαλύψεις Κυρίου). These were apparently so many and were so exalting even to the noblest kinds of human pride that his dreadful 'stake in the flesh' was sent to balance and correct the temptation and tendency even in him. But for this correction there was an 'excess of Apocalypses' (*ὑπερβολή*), which would have been dangerous to his spirit. He dwells on one of these (of which he gives the date) as a 'rapture' 'as far as a third heaven'—'a rapture into the Paradise,' a hearing there of 'words not to be put in words' (*ἄρρητα ῥήματα*), 'expression not to be expressed,' actual 'words' of language, 'which man has no leave to talk of' (...ἂ οὐκ ἔξδν ἀνθρώπων λαλῆσαι<sup>1</sup>).

3. Examples of Apocalypse in the case of St Paul.

He further says that he himself could not say whether the impressions he then received were made on his bodily senses, or independently of his senses (*vv.* 2—4). He was not aware,

<sup>1</sup> Mark the aorist. He means not that man may not talk the language, but that one may not once 'tell' the words he heard—not speak them again.

at any rate, of any indications that his body had been meanwhile in a trance-condition—physically or metaphysically, may we say.

In this mention of one Apocalypse by St Paul there are touches which correspond to points of St John's. To this also the word 'Visions' is most applicable as an addition to the word 'unveilings,' by way of completing the idea of the manner. The region in which it appeared to take place is analogous. St John also was bidden to 'go up'—he 'became in spirit,' yet so far as the descriptions go there is no word which indicates that his whole self was not there, seeing and hearing, in each great scene. There were some 'voices'—words uttered in his hearing, as to which he was forbidden to record 'what they spake' (x. 4). It is not unfitting to notice that twice in the course of his visions St John was so transported with veneration for the Hierophant Angel that he offered him worship and was corrected.

## 4.

4. *The vast range of the subjects of apocalypse, as we find them made known to St Paul, to other Apostles, to St Peter in Christ's lifetime, to antient Prophets.*

But further, St Paul felt it important that his converts should understand how wide was the reach of the apocalypses made to him. He speaks of the sum of them in the singular, as constituting one great 'unveiling,' made to him, it would seem, in the long retirement after his Conversion. He 'received' 'the Gospel that was gospelled by him'—he was 'taught' it only 'through an apocalypse of Jesus Christ,' 'without human agency or instruction' (Gal. i. 12). His 'intelligence or comprehension in<sup>1</sup> the mystery of Christ' was communicated to him 'in the manner of apocalypse<sup>2</sup>.' The 'coinheritance,' 'coincorporation,' 'copartnership' of nations; the recognition of a common bond, comprehensive of all divisions into which men had been parted generically, politically, or socially; a reunion which was to 'become their thought<sup>3</sup>,' as it now was his; all his knowledge 'of the promise in Christ Jesus,' had no lower origin than this apocalypse.

(1) A Gospel fact which he received without mortal instruction, apparently in this way, though he does not use

<sup>1</sup> 'in.' No human soul could have full intelligence of it.

<sup>2</sup> Eph. iii. 3: κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον.

<sup>3</sup> Eph. iii. 4: δύνασθε...νοῆσαι τὴν σύνεσίν μου..., to think his thought, not merely to understand how he came to think it.

the word 'apocalypse' itself in this connexion, was the Institution of the Holy Supper. 'I received it from the Lord' (*ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου*, 1 Cor. xi. 23)<sup>1</sup>.

He uses this word 'received' both of himself receiving from Christ, and of the Corinthians 'receiving' from himself (*ὃ καὶ παρέλαβον*, 1 Cor. xv. 1, 3, cf. Gal. i. 12). We must not press the word too much. But when we observe that what he thus 'received' was the accordance with antient scriptures of the Death of Messiah (*Χριστός*) on behalf of the sins of men, of His Burial and of the series of His Post-Resurrection appearances up to his own sight of Him, we must infer that part of these facts, if not all, came into the apocalypse spoken of to the Galatians. Again, the 'Mystery' (1 Cor. xv. 51) of the Resurrection of Mankind is so intimately bound up by him with the incidents of the appearances of Christ as evidences of His Resurrection, that it is impossible to sever it from the same range of teaching, although the technical word is not employed. The order of that Resurrection, the universal victory of Christ over enemies and last over Death, and His final surrender of the Kingdom to the Father, are told in one sequence and argument (1 Cor. xv. 23—28).

'The Mystery' of the Hostile Powers which were marshalling against Christ and the Church, the present checks imposed on them, the future, personal developments of Lawlessness, formed a special subject of instruction (2 Thess. ii. 5—8), of which we shall speak further.

To judge then from analogy, we can scarcely place 'the receiving from the Lord' of these latter branches of Christian knowledge under any other head than that of apocalypse.

St Paul uses the actual word of the direction which he received to present himself at Jerusalem when his preparation was ended. 'I went up on the score of (an) apocalypse'—*ἀνέβην δὲ κατὰ ἀποκάλυψιν* (Gal. ii. 2). The visit was no common incident. It was in order to the solemn comparison of all that he had learnt with the Gospel of the original Apostles, the verification of what he proposed to devote his life to teach. It was part of the Divine commission, an element in his commission essential to the Unity of the Gospel and the Church.

(2) Even to those Apostles who had lived with Christ, as well as to the new Christian Prophets, their knowledge of the

<sup>1</sup> [It will however be noticed that the phrase is *παρέλαβον ἀπὸ* not *παρέλαβον παρά*. ED.]

'æconomy' or 'mystery' had been spiritually unveiled, 'but now,' in the more recent past and 'in the region of spirit'—*...ὡς νῦν ἀπεκαλύφθη...ἐν πνεύματι*<sup>1</sup> (Eph. iii. 5).

And this was part of the original plan of Christ. An important part of their Master's teaching referred them to the New Teacher who would 'guide them into all the truth,' and acquaint them with 'the coming things.' The breadth and significance of the ideas amongst which they had begun to live would be matter of continuous revelation to minds which at present 'knew not' what He was doing, but would afterwards recognise it. Not as matter of reproof, but as matter of possibility and fact, this is stated again and again. They saw details, heard statements, and 'comprehended nothing.' The very sense of words (*συνήμμι*) had been 'hidden from them,' they were not recognising the things which were being constantly said<sup>2</sup>. But this goes beyond the assurance that under a fresh Teacher forgotten and half-forgotten words would be recalled to them<sup>3</sup>. The very revivals of memory at the touch of events strengthened their confidence both in Scripture and in the Master Himself, 'They remembered...they trusted the Scripture and the word which Jesus said' (Jo. ii. 22). But there was more than this. And in after-fact, the Foundation once secured, which was Christ Himself (1 Cor. iii. 11), the breadth, length, depth and height, and the knowledge above knowledge of His love, were found to be matters of acquirement proportioned to the spiritual grasp (Eph. iii. 18).

(3) In Matt. xvi. 17 we have a very remarkable instance of an 'unveiling of Jesus Christ' to one Apostle in Christ's own lifetime. When Simon Peter affirms Jesus to be the Christ of Prophecy, 'the Anointed, the Son of the GOD that liveth,' our Lord seems almost to disclaim having been even the mere

<sup>1</sup> The same word would not cover every condition of the acquirement of knowledge. For instance *γνωρίζειν* implies more active appropriation than the simple unveiling to mental sight. The mystery *οὐκ ἐγνωρίσθη* to those past generations (Eph. iii. 5) who 'yet saw the promises from far...and greeted them' (Heb. xi. 13). We again have *ἵνα γνωρισθῆ* (Eph. iii. 10) to the Heavenly Creatures who watched the process, and grasped by degrees its meaning.

<sup>2</sup> Mark the precision of such expressions as *καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.* Luc. xviii. 34.

<sup>3</sup> (...*ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ*, Jo. xiv. 26.) Compare Jo. xiii. 7 *δ' ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα*, Jo. xvi. 12 *ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι*, 'you are not able to carry them for the moment.'

channel of such knowledge. If it comes through Him, it comes through Him in a higher relation than that of Teacher to disciple, and it is accompanied with that word of Blessing which, as in the Apocalypse<sup>1</sup>, seems to wait on those direct 'unveilings.' 'Blessed thou art, Simon Bariona, in that flesh and blood unveiled (*ἀπεκάλυψεν*) it not to thee, but my Father that is in the heavens.'

(4) St Peter (1 Pet. i. 12) affirms that there had been 'unveiled' to the antient Prophets themselves the one great particular which distinguished prophecy from prediction: namely, that it was never exhausted by any application however complete, however serviceable to their own times or to the immediate occasions:—not only 'not exhausted,' but that its intended fulfilment was to be looked for far beyond themselves in facts and times of Christ. Their own times, by such measure of fulfilment as was possible, attested and illustrated the prophecy, and then in the form of types were taken up and went forward as part of the prophecy. How entirely their own times went into the background as compared with the proper scope of their prophecy is expressed with immense strength by St Peter. 'It was unveiled to them that it was *not* to themselves *but* to you that they were ministering them—the things which were but now announced to you through those who evangelized you in a Holy Ghost commissioned from heaven—the things into which Angels are longing to have a glimpse.'

That such apocalypse was made to the Prophets as to the character of their prophecy is touched by him again (2 Pet. i. 19—21) as a point of Christian gnosis. What was unveiled became knowledge.

### 5. (1).

In speaking of the range of the apocalypses made to St Paul we reserved the mention of those connected with the developments of Hostile Powers.

5. (1) *Apocalypse of Hostile Powers.*

Concurrent with the apocalypse of Christ through History there would necessarily be an apocalypse of the Enemies who would confront him, an unveiling of the great strength of the hostile principle as well as of GOD'S character. The

<sup>1</sup> Matt. xvi. 17, ... *Μακάριος εἶ*. Cf. Apoc. i. 3; xix. 9, 'Blessed are they which are bidden...these words are true *words* of God;' xxii. 7. Compare also Luc. i. 45.

'man of lawlessness' would be endowed by Satan with miraculous power, and be the founder of an immoral, specious, and successful system of antagonism to the true Christ. When St Paul wrote there was an obstacle; a personage apparently, whose presence impeded for the time being the apocalypse of this enemy. But the 'mystery of lawlessness' was active; the rival un-discipline which the Man would organise and embody. The Man would be unveiled in his own moment, his appropriate crisis (*ἐν τῷ αὐτοῦ καιρῷ*), 2 Thess. ii. 3.

Here the gradual developing of the Enemy on the stage of the world is called an apocalypsis (*ἀποκαλυφθῆναι*).

The representation of him and his mystery to St Paul's mind as present, energetic, generally unperceived, was an apocalypse too. It is taken up and worked out with closely corresponding but more minute details in the Apocalypse of St John (xii., xiii.).

### 5. (2).

5. (2) *Apocalypse of Christ as judging the enemies and establishing God's Righteousness.*

This whole progressive apocalypse in human history leads on to a Manifestation of Jesus Christ in person which will be undeniably apparent to His opponents as well as to believers; and against all contradiction it maintains the facts of His earthly and heavenly existence and the conclusions to be drawn from it as to the conduct of life. In 2 Thess. i. 7—10 the following outline of this final unveiling (*ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ, v. 7*) is given. To those who ignore Him (*τοῖς μὴ εἰδόσι Θεόν*) and refuse the only pure interpretation of the world and of their own life and duty there will be a retribution (*ἐκδίκησις*). For a time He will be visibly unveiled to them amidst world-wide physical terrors, as they declined to recognise any but material evidences of His presence<sup>1</sup> He will appear surrounded by noble and powerful creatures of other creations, and will give visible glory to those who had regarded only His holiness, and who will themselves be astounded at what now opens to them. After that there will be an 'Æonian' exclusion from His presence, which is equivalent to a ruin (*ὄλεθρος*) of this our being.

<sup>1</sup> 'The world cannot take It (the Spirit), because it does not contemplate It nor perceive It' (Jo. xiv. 17).



In Rom. ii. 5—16 that Manifestation is to the hard and wilful 'a Day of Anger,' because each creature will receive exactly what his action has produced and accumulated (*θησαυρίζειν*). The accuracy of those decisions will unveil GOD'S long ignored justice in the world's government. It will be an *ἀποκάλυψις δικαιοκρισίας*, an apocalypse of His unvaryingly righteous system of administration.

## 6.

We see that the Gospel was communicated to St Paul both in its breadth and in detail 'in the manner of an apocalypse,' and in some of its widest and farthest aspects also to other Apostles and to Prophets.

*6. The greater Apocalypse and the smaller Apocalypse, which are fragments or reflexion of it.*

The things unveiled to them beforehand in scenes or visions or representations, or by various informations (whatever they may have been), through eye or ear, or 'without the body,' were the things which go on unveiling themselves age after age in the progress of divine events and developements of divine ideas before the eyes of men and Angels.

The events, and in them the 'persons who act out their principles, are the greater living apocalypse of GOD in Christ,' are an 'Apocalypse of Nations,' a world-apocalypse.

This was the Greater Apocalypse, and there were Smaller Apocalypses made to prophetic souls and ministering minds for the immediate instruction of themselves and the world. The former was the history, so to speak, of the Universe under Christ. The latter were little mirrors of this; reflexions in whole or in part, of things and principles to come, spiritual groupings to make vivid the final issues of the confused scene with its apparent overthrows of holiness and wrongful prevailings. These were such apocalypses as Apostles and Prophets and in continuous range the Divine John alone left record of. There is no play on the word, no application of great names to little things. The Lesser were the very same as the former, caught, 'according to the measure of man.'

## 7.

The Presentation of the Person of Christ was what the Holy Spirit upon Simeon called it, 'a light prepared for an Apocalypse of Nations'—an unveiling before Humanity

*7. Things which require unveiling—The spiritual basis*

*of the world  
—The Unity  
of God—  
The  
Character of  
God.*

(Luc. ii. 32). The 'Heralding of the Gospel of Christ,' the Preaching of Christ, the sight and the knowledge of the Living and Redeeming Christ Himself, were throughout the apocalypse of 'a Mystery' which had been 'held in silence' for Æonian periods, but was now 'put in evidence' and 'the knowledge of it through prophetic documents carried into all the races' (Rom. xvi. 25), to be by them explored, appropriated, assimilated in fulness according to their measure, through all coming time.

We are not to narrow our view of what it was that had to be unveiled. In part we can see beforehand what it must be. We know the length and breadth and denseness of

'...the face of the covering that is cast over all peoples,  
and the veil that is spread over all nations' (Is. xxv. 7).

We know too what are the great essential spiritual facts which lay close about them unperceived, and so were the proper subjects of unveiling, revelation, apocalypse.

(1) There was no knowledge that the world, material and psychical, rested on a spiritual basis. 'That was not first which was spiritual but that which was psychical, and afterwards that which is spiritual' (1 Cor. xv. 46). The unity out of which that which is 'created' has been bounded off by process of limitation, that unity into which it will, with more or less of consciousness, be re-absorbed or re-incorporated, that unity, that whole world, was unknown. Apocalypse must therefore exhibit the reality and substance of any principles in that Universe which attract or sway the spiritual existences near to us and through them affect the psychical and material.

(2) The Unity of GOD<sup>1</sup> was not known. As to this the wisdom of the antients was mere uncertainty. The Revelation of Moses, which taught the Unity of GOD, had no word for the Unity of Man under one GOD. Its 'mediator' had no catholic position or function (see Gal. iii. 19, 20; 1 Tim. ii. 5; Rom. iii. 29, 30; xi. 11—13). He was the minister of One who revealed Himself first as a national Divinity, and though He claimed universal relations did not expand that fact before all concerned. 'In the bygone generations He let all the races travel by their own roads.'

<sup>1</sup> ['The Unity of GOD in its relation to Humanity' is evidently the author's meaning. ED.]

(3) The Character of GOD was not known. The unveiling both to peoples and to individuals had to be an unveiling of moral principles in Him which had not been patent.

There was a general Law of Righteousness abroad, commonly accepted as representing a Mind of GOD. Whence was it? Did it originate in the Will of GOD? If so was it arbitrary? Might it have been other than it was? Was it imposed by GOD'S Strength? If so, was obedience an essential duty? Or must we judge it, and obey accordingly? The Will of GOD read in the facts of life did not always appear to be righteous. And, if there was a dissidence, those who desired to be safe might choose one, but those who desired to be good would choose the other.

The final secret, the great stumbling-block, before all religions had really been 'How GOD could be righteous' among all the apparent injustices of the world, the inequalities, the distribution of gifts, sufferings, rewards, the glories of the wicked, the dislodging of the just, the iniquities of empire. The priests and poets of the Nations generally answered that GOD was not righteous. Among the Jews St Paul regards as the worst possible evil, the undisciplined sins of those to whom the Truth had been committed and who kept, while sinning flagrantly, the attitude of GOD'S favourites and GOD'S judges of mankind (Rom. ii. 2—5). They threw back the Gentile acceptance of GOD (Rom. ii. 24). St Paul, in the face of certain terrible phenomena, and of some language of Scripture, does not attempt to prove by logic that God is just. He assumes that He must be and will turn out to be so (Rom. iii. 3—7); and he maintains that we are unable to pronounce that the phenomena are irreconcilable with the hypothesis of justice. But this is the utmost to which his argument amounts in Rom. ix. 14—24. And nothing gives such a sense of his fairness in arguing; the temptation to establish a little more must have been so strong.

If Righteousness were merely a product of GOD'S will, it would be of little moment to 'establish the Righteousness of GOD,' this would simply shew that GOD'S will was strongest.

But the universal conscience bears witness to a Righteousness and a Duty—a right and wrong, an ought and an ought not. This witness is independent of the Idea of GOD, and of all that is taught truly or untruly about Him. If Zeus bound Prometheus for doing good to man, the worshipper of

Zeus himself held that there was a retribution in store. The Baptist preached that to sin was no safer for the race of the covenant than for others. But if the Law of Righteousness discerned by men's minds is independent of the Will of GOD, then it should be shewn that the independent Will is absolutely parallel with it. Punishment for Sin by that Will was the necessary expression of this essential coincidence, and Punishment for Sin is severance from the Life in which that Will dwelt and ruled.

If GOD'S Love does not exhibit the Identity of His Will with the Law of Righteousness by severing from Life the transgressor who turns but cannot undo his deed, will He exhibit it upon Himself? He does. He 'puts away sin by sacrificing Himself.'

The Character of GOD had begun to be justified by the appearance and position, the work, the teaching, and the sacrifice of Christ. As faith by successive steps grasped these, there was an unveiling going on in two directions of what had been invisible; an unveiling of the real principle of Life in the just (Rom. i. 17); namely his contact by faith with a righteous GOD; and an unveiling of the sure, reserved conclusion of every determined ignoring of truth and right (i. 18). This was the great 'Apocalypse' in process. The process would not be ended, nor all obscure things visibly cleared, before 'the end of the days.'

Meantime there were the Lesser Apocalypses for the clearing of sight, for the steadying of faith, for a magnet of perseverance.

## 8.

Hence apocalypsis was necessarily an unveiling, in the widest, greatest sense, of the Living Christ as part and parcel of our necessary Life—an unveiling of ourselves and of all the rational creation, with its settings as part and parcel of His Œconomy, or otherwise of that evil world-œconomy which it was His mission to remove, and replace by an Œconomy of GOD.

He identifies Himself with the Race of the Transgressors. He, whose thought and word creation is, who pervades it, by whom it all consists, enters it Himself, suffers as its Head, as its Life. So soon as these facts are unveiled, it unveils

8. *This  
Apocalypse  
of GOD'S  
Righteous-  
ness is an  
Apocalypse  
of Jesus  
Christ.*

itself farther back, even to our dim thought, that the Will of GOD is being identified with the Law of Righteousness. This revelation is completed when the First-Born of all creation becomes also the First-fruits of them that sleep : the First-Born of those who die because of sin, the animating In-Dweller of all who will die henceforth : the Fellow Combatant and Fellow Victor of each in his own battle against sin, the Leader of the whole society of man into purity and truth, conquering and sure to conquer.

This is a total identification of the Will of GOD with the Law of Righteousness—the final establishment of GOD'S Righteousness ; and of necessity, as we have said, this is 'an Apocalypse of Jesus Christ.' We shall see that it is 'The Apocalypse signified to His servant John.'

## 9.

To believers this last Apocalypse softens and glorifies the transition from the passing things we have loved to the things which can never be shaken. It is the goal of hope and faith ; it is the nurture of them too.

For St Peter, the consideration of it inspires his whole view of things. This is his picture of life. The regenerate are 'garrisoned' in GOD'S power, which they make their own through faith<sup>1</sup>, until, when this has stood every test, a last crisis ends all trial by a final apocalypse of Jesus Christ (1 Pet. i. 5—7). That apocalypse is preparing and proceeding even now, in the grace which streams out on their disciplined thought and sober hope<sup>2</sup> (1 Pet. i. 13). In their present sympathetic participation in Christ's suffering experiences there is bound up an exulting sympathy in that 'unveiling' of His glory (1 Pet. iv. 13); and the Apostle's personal certainty of sharing that glory with them is as clear to him as the fact that he is now a witness to the historic truth of Christ's earthly life (1 Pet. v. 1).

Thus to St Peter there is no aspect or stage of Christian life in which that apocalypse is not proceeding.

<sup>1</sup> 1 Pet. i. 5, τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως..., i.e. not merely 'along a path of faith,' but διὰ πίστεως belongs to the whole phrase. The power is applied to them, and kept close about them, by their faith.

<sup>2</sup> This seems to be the force of ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ, 1 Pet. i. 13. But the *tense* of ἐλπίζατε may seem to refer it to the final event.

9. *Participation in this Apocalypse and the anticipation it inspires at the support of faith and hope, and are an Apocalypse in themselves.*

## 10.

10. *How such an Apocalypse proceeds for individuals in common life.*

Besides the 'unveilings' made to chosen leaders of the Church for the help of all, there is another phenomenon, perhaps a greater one in some ways, to be marked. Individual Christians who were not set to receive and communicate new facts to the Church yet might receive 'a spirit of unveiling' which enabled them to realise the Divine facts more vividly, to see their bearings and to advance by intuitions, or more gradually through true inductions, to conclusions upon *What* the person of Christ, His present working energy, His love and His strength were meant to be—and actually are—in relation to the physical and moral Universe. The 'unveiling' which came by Tongues or in 'Prophecy' illuminated the intellect and must have appealed to the ethical tone of the speaker as it did to that of the hearers, but did not take control of his judgment or, except through his will, take possession of his spiritual being. But the 'spirit of unveiling' (Eph. i. 17), of which St Paul speaks to the Ephesian disciples, imparted the tone of mind to which truth grew daily plainer and clearer and fuller—ethical and intellectual power were fruits of it—but itself lived above and beyond both in a higher spiritual region.

He records the lofty prayer which he constantly offered on their behalf. It was based (he says) on the report he already had of their faith in Jesus and in man—man become conscious of Him. (...ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους, Eph. i. 15<sup>1</sup>.)

The prayer is that GOD will give them 'a spirit of wisdom and unveiling (*apocalypse*) in an ever-advancing knowledge (ἐν ἐπιγνωσίῃ) of Himself.' The effect of this gift would be 'the inner eyes receiving light'; and again the result of this light would be 'knowledge (εἰς τὸ εἰδέναι)

' of the hope of the (Christian) calling—what it *is*,

' of the wealth of the glory of His inheritance among the holy,

<sup>1</sup> Compare Philem. 5, where πίστιν ἣν ἔχεις εἰς... is used of both our Lord and His people. The other passages referred to by Westcott and Hort, *Notes on Select Readings* in loc., are rather apologetically adduced.

'of the greatness of the power<sup>1</sup> to be exercised towards ourselves... as already it has been exercised in Christ's Resurrection, Exaltation and Headship of the Church—which Church is itself a creation of the same power and is co-extensive with Christ's Presence.'

In this most remarkable passage, as it unfolds itself clause by clause, St Paul enunciates the proper subjects of 'apocalypse' as the highest ideas to which the reason and the truth-seeking imagination could be applied. Concurrently he brings out the reality with which 'apocalypse' enabled the mind to penetrate the innermost depth of doctrine.

Short of this passage in detail, but no less assuring of the fact, is the place (Phil. iii. 15) in which he affirms that to growing Christian thought and life realities will be 'unveiled' as to which most Christian men are yet short of their full growth (not τέλειοι), or it may be even mistaken (...εἴ τι ἑτέρως φρονεῖτε).

This then is the working of 'apocalypsis' for the individual souls which compose the Church, and of course we understand that it is they who are ministered to. They and their life and peace have been contemplated in every limited 'apocalypse' made to, and so through, all 'holy Prophets which have been since the world began.'

## II.

The Apocalypse of St John uses the word once to describe itself in its title, and uses it no more, nor yet any cognate word. It is the greatest record we possess, the unique, continuous record of what 'unveilings' were on an extended scale.

*11. All characteristics of apocalypse are found on greatest scale in The Apocalypse*

To receive and deliver it John becomes a Prophet—one of a 'Brotherhood' (xxii. 9). 'The GOD of the Spirits of the Prophets<sup>2</sup>' is, through an angelic Hierophant, the source of his knowledge. His work is called first and last 'the Book of the Prophecy' (i. 3; xxii. 7, 10, 18, 19).

<sup>1</sup> ...τῆς δυνάμεως αὐτοῦ...κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ... (Eph. i. 19), by every available term he implies the fullest effort or exertion (speaking humanly) of the same creative power which was the cause of the world.

<sup>2</sup> xxii. 6. Compare 'the Spirits of the Prophets' (1 Cor. xiv. 32).

We have seen (§ 3) that the physical or metaphysical conditions of the Seer had a certain likeness—so far as we can perceive—to those in which St Paul received his apocalypse. It represents from first to last, as in a mirror, that Great ‘Apocalypse of Nations’ which was foreseen to be in sequence with the Incarnation (Luc. ii. 32), the whole ‘æconomy’ or ‘Mystery of GOD’ the working out of which was to fill the ages<sup>1</sup>.

The Book unites all characteristics of ‘Apocalypsis’ which we have observed as attributed to that form of divine teaching.

It unveils Jesus Christ as present in this world, mingling with power in its affairs. It unveils the ‘enemies,’ whether living Entities or embodied principles<sup>2</sup>. He is the world’s real Alpha and Omega, originally unknown to it, but first redeeming it, then regenerating, renewing, drawing the purest elements of society together, guiding its crises, and on occasion making them, exterminating by steady advance its evils, judging, even beyond the bound of this world, those who surrender to those evils; at last winning society absolutely to Himself.

The Justice of the Character and Government of GOD is worked out through every opposition, perplexity, darkness. There is the final disappearance of all that is false and contradictory however strong and resourceful. There is the justification of everything that is pure and true, however disesteemed, suffering, or hidden.

No point in the Apocalypse is more remarkable than this. Attributes of GOD are celebrated throughout in the Choric Songs, but it is never said that His Justice is made manifest (the word *δίκαιος* and its cognates are not even used), until the Victors emerge out of the Wildbeast’s rule, and stand upon the sea of glass. Then there is a sudden burst—‘Just and real are thy ways’—‘Thy just dealings were made plain’—(xv. 3, 4), and when water becomes blood for that third part of the world which would have drowned Christianity in blood, the Angel of the once cleansing waters says ‘Just art Thou...the Being and the Was,’ and the propitiatory Altar

<sup>1</sup> See above, pp. 121, 122.

<sup>2</sup> The Dragon represents a Living Being. The Wildbeast is a principle incarnate actually in multitudes of men but placed in the Apocalypse in a form in which it can range with the Dragon and other actors on the same scene.



itself cries out 'Real and Just are Thy decidings' (xvi. 5, 7)<sup>1</sup>.

A conviction of that Justice, 'as settled as knowledge,' a faith in it amounting to evidence (Heb. xi. 1), is of necessity implied in all the voices of the choric heaven and earth; but the *demonstration*, rather the 'unveiling' of Justice as a primal attribute, needing no confirmation or explanation, is reserved till the hour when the death-blow is dealt to that unjust power which is not only the fountain of injustice in man, but has troubled the very conception of GOD'S Justice. If it had stopped short of that, it would not have been the ideal Injustice that it is.

Lastly, in its office for the individual, the Apocalypse of St John is the true representative of what the world-apocalypse would be if human life could take it in. It unveils the Presence of the Word with the Church as not more remote than it was behind the veil of His Flesh, as maintaining the same conflict with the world, the same purifying controversy with the Church, the same comfort and healing for souls. It opens to each soul such light and discernment, such wholesome fear, such confidence, that on the study of it there rests for ever a special benediction.

## 12.

All Christianity is 'an Apocalypsis of the Nations'—and this Apocalypse of St John is its mirror. It was not a vision of events to appear dotted on the face of history after many ages. It was the Apocalypse, the Unveiling to a great mind, of the New Age then beginning. Jesus was from that moment to be a factor and agent in the world's life and to have every power in it arrayed against Him. His second coming to end it is pictured in the book as very distant.

'I am coming fast' is the watchword of the Book. For the Book is the carrying out of Christ's Word to the High-priest—'From henceforth' (*ἀπ' ἄρτι*), 'From this very moment you will see the Son of Man seated on the Right hand of

<sup>1</sup> On St Paul's view of the Revelation of Justice see above, p. 123.

Power *and coming* upon the clouds of the heaven' (Matt. xxvi. 64).

It is His attribute, as it is an attribute of the Father Himself, that He is ever 'coming' as He is received—ever more and more, until He is its Omega as well as its Alpha, 'coming' into the world.

## ESSAY V.

### A GRAMMAR OF UNGRAMMAR<sup>1</sup>.

.....μείζονα δὲ τῆς ἔμαντοῦ φρονήσεως τὴν ὑπόληψιν τὴν περὶ αὐτοῦ λαμβάνων, κεκρυμμένην εἶναι τινα καὶ θαυμασιωτέραν τὴν καθ' ἕκαστον ἐκδοχὴν ὑπολαμβάνω. Καὶ γὰρ εἰ μὴ συνιήμι, ἀλλ' ὑπονοῶ γε νοῦν τινὰ βαθύτερον ἐγκεῖσθαι τοῖς ῥήμασιν. Οὐκ ἰδίφ ταῦτα μετρῶν καὶ κρίνων λογισμῶ, πίστει δὲ πλέον νέμων, ὑψηλότερα ἢ ὑπ' ἐμοῦ καταληφθῆναι νενόμκα· καὶ οὐκ ἀποδοκιμάζω ταῦτα ἂ μὴ συνεώρακα,.....

.....διάλεκτον μέντοι καὶ γλώσσαν οὐκ ἀκριβῶς ἐλληνίζουσαν αὐτοῦ βλέπω, ἀλλ' ἰδιώμασι μὲν βαρβαρικοῖς χρώμενον, καὶ που καὶ σολοικίζοντα...

Dionysius Magnus, ap. Euseb. *Hist. Ecclesiast.*, Lib. VII. c. 25.

.....*but the impression I have received about it is larger than my own power of thought. I apprehend the meaning point by point to be a kind of hidden and very marvellous meaning, for, even if I do not understand the expression, still I perceive that underneath a deeper mind lies in the words. Without measuring and judging these by reasons of my own but assigning a larger share to faith, I have deemed them higher than can be comprehended by me, and I am not for rejecting what I have failed to see eye to eye.....*

.....*I see his dialect and language not accurately conforming to Greek, I see him making use of idioms of foreign turn and here and there even tending to solecism.*

A good many constructions of language in the Apocalypse are objected to as irregular and ascribed to want of exact

<sup>1</sup> [It has been already mentioned that this book was left in an unfinished condition, that (with the exception of one chapter) nothing had been revised or corrected by the author himself.

The chapter *A Grammar of Ungrammar* was perhaps the least finished of the whole, ending as it does with a series of brief notes.

Also it must be observed that the author did not know Hebrew, and studied the language of the Revelation solely from the point of view of a Greek scholar.

Undoubtedly much would have been done to the chapter before publication, but as the hand that wrote it cannot finish it, and as the Essay seemed to those

acquaintance with rules. The expression is not exact because people were scarcely brought up upon what we call rules of Grammar. But however that may be, instances of what might seem non-acquaintance come, side by side, with abundant instances of perfect acquaintance with the desiderated use. The question becomes therefore : Was the writer so unfamiliar with the language that lapses were simply not perceived when made, written and read over, and read by others who knew him and conversed with him? Or are there either general or particular observations to be made which justify them? A little classification will answer these questions.

Some writers more, some less, write in relation to the reader's 'comprehension of terms'—*κατὰ σύνεσιν* as the Greeks call this reliance. The Greek orators, momentarily addressing the ear, make every construction as it were an 'example of a rule.' Thucydides, expecting leisurely study and stimulating intricate reflexion, relies on the intelligence of the reader and never re-shapes for his mere ease the most vigorous breaks of construction. The constructions *κατὰ σύνεσιν* in St John are not unlike those of Thucydides. For instance, Thucydides, in explaining an abstract term, will substitute for the definition of it the description of the class of people who exemplify it.

- ii. 44. τὸ δ' εὐτυχές, οἷ ἂν τῆς εὐπρεπεστάτης λάχωσι, ...  
[τελευτήης...λύπτης]
- ii. 62. ...καταφρόνησις δὲ ὅς ἂν καὶ γνώμη πιστεύη τῶν ἐναν-  
τίων προέχειν...

competent to judge, striking and suggestive, it is left mainly as it stood, though the following notes will suggest as far as is needful the other side of the question.

Ewald and other Commentators have shewn that the language of the Apocalypse is often Hebraistic in its constructions. The influence of Hebraism on some of the texts quoted in this Essay may be noticed in a few words. xi. 3 καὶ δώσω τοῖς δυσιν μάρτυσίν μου καὶ προφητεύσουσι, i.e. I shall give my two witnesses the commission to prophesy.—x. 7 ...ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη... (= τελεσθήσεται, Vān converse preterite).—xvi. 13 καὶ εἶδον...πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι. Fit id ex hebraismo in quo praepositio ך̄ nomini praefixa enarrationem absolutam format (Ewald).—xiv. 19, double gender of ληρός.—vi. 4 καὶ τῷ καθημένῳ...ἐδόθη αὐτῷ (cf. ii. 7 τῷ νικῶντι δώσω αὐτῷ), redundant pronoun.—iv. 9 ὅταν δώσουσι. Frequentative sense of the Future=Hebrew imperfect.

The section on λέγων and ἔχων deserves all the attention which is due to an original thesis. Yet the fact remains that there is in Hebrew a 'formula of quotation' (Fuerst) **וְכַלֵּל**, which 'formula' has been translated in the LXX by λέγων and λέγοντες. Therefore it is probable that λέγων and λέγοντες in the Apocalypse are taken from the Hebrew and LXX use. ED.]

ἀπλῶς τε ἀδύνατον καὶ πολλῆς εὐηθείας, ὅστις οἶεται <sup>iii. 45.</sup>  
 τῆς ἀνθρωπείας φύσεως ὀρμωμένης προθύμως τι  
 πράξαι, ἀποτροπήν τινα ἔχειν...

So Apoc. xiv. 12, Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ <sup>xiv. 12.</sup>  
 τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ. 'Here  
 is the patience of the holy ones—it is they who go on ob-  
 serving the commands of GOD and the faith of Jesus<sup>1</sup>.'

(1) *Of Comments made in the course of the Vision and  
 Who comments.*

The use of short comments or notes upon what is passing  
 in the vision, sometimes in form like the last quoted text,  
 may be distinctly marked through the whole book. A series  
 of visions so mysterious and exciting needs from the seer  
 to his readers an occasional word to steady the mind as it  
 were; to give a clue to the direction in which the meaning  
 lies, to fence off an error or even a delusion, or to keep the  
 thought attentive to the underlying moral force, that it may  
 not limit itself to the dramatic, or the historic interest, or even  
 to the spiritual interpretation. Several passages which have  
 been taken as 'Ungrammar' are only instances of this  
 structure.

Such observations would in a modern book find place in  
 footnotes or in marginal abstracts. The form of notes was  
 not possible in the antient codices. Everything appeared in  
 the text.

In the Gospel of St John there are at least three such  
 passages in which difficulty has been felt in separating the  
 Evangelist's comment from the language of our Lord, or of  
 the Baptist, which he is unfolding.

To look at the form of these notes in the Gospel. [They  
 are sometimes like the above note from xiv. 12.]

In St John i. 15—18

It was this one of whom I said  
 He that is coming behind me hath become in front of me  
 because He was first of me  
 because out of the fulness of Him we all received  
 and grace answering to grace  
 because the law was given through Moses

<sup>1</sup> Or, 'Here is the patience...namely they' as R.V. 'Here is the patience of  
 the saints, they that keep, &c.' not as A.V. 'Here is the patience of the saints :  
 here *are* they.'

the grace and the truth are through Jesus Christ  
 GOD hath none ever yet seen  
 GOD only-begotten,—He that is into the bosom of the Father, He  
 declared *Him*.

The last six lines are the developing and expanding of the mysterious language of the Baptist—a note by the evangelist though continuous with the text and carried on by the same particle ‘because.’

In the Gospel (iii. 11—15) the Lord’s answer to Nicodemus upon the source of His own knowledge, His descent out of heaven, His exaltation in death, and the Eternal Life of Faith, is developed in *v.* 16 ff. by the Evangelist’s statement of the spiritual crisis produced by the advent of the Light.

Jo. iii. 15.	.....so must the Son of Man be lifted up that everyone that believeth in Him may have life eternal.
<i>v.</i> 16.	for so GOD loved the world that He gave His only-begotten Son, that everyone that believeth upon Him may not perish but have life eternal.
<i>v.</i> 17.	for GOD sent not the Son into the world that he may judge the world...

and so to the end of *v.* 21. The words of Jesus end at *v.* 15, ‘eternal.’ All that follows is the Note of the Evangelist, though continuous, and linked by the word ‘for.’

Again in iii. 30—36 we have to all intents and purposes a Note developing John the Baptist’s surrender of his place and work (which runs in the strain of an old Prophet) by means of the familiar expressions which belong to the Evangelist’s own later perceptions.

In ii. 21, after the Jews’ question, ‘And wilt thou in three days raise it?’ St John adds in a Note not only the true meaning of our Lord’s enigma, but also the time when the meaning first came home to him and others, and the effect it had on them<sup>1</sup>.

We may safely say then that the method of annotation in the course of the text is familiar to St John.

The seer of the Apocalypse,—although he was ‘Theologos’—could not at any point see more than was being unveiled, or in the darker parts explained to him, as it went on, or became clear afterwards, by a light reflected back on its incidents when it was complete.

<sup>1</sup> In Apoc. xx. 5, 6 there is a comment very similar to this, ‘This is the first Resurrection...Blessed &c.’

(2) *Of the Persons who comment in the course of the Vision.*

This now is what we find.

1. Sometimes in the actual course of a vision the Voice of the Lord Himself is heard, as from above, breaking in with a thunder-roll, to interpret, or indicate or apply the moral force and issues of the marvellous scene.

2. Sometimes it is the Revealing Angel, his guide to the spectacle of the Two Cities, who interposes, like Virgil in Dante, but with briefest words, to note the significance of some sight.

3. Sometimes the Seer himself, after having seen all, saves a passing light or touch from being lost by an allusion to the meaning which will be given presently, when 'the reader' has read further.

### I. THE VOICE OF JESUS.

We take a remarkable instance of the first kind of Note, namely the interposition of Christ Himself by a voice without warning or previous mention of Him.

(1) In xvi. 12—15 Euphrates dries up for the march of the Eastern Kings, and from the lips of the Three Great Antagonists issue the Three Frog-Spirits to summon them. xvi. 12—15  
The Voice breaks in thus :

.....spirits...which go forth to the Kings of the whole inhabited earth

to gather them together unto the War of the Day, the great *Day* of GOD the All-Ruler.—

—Behold, I am coming as a thief.

Blessed he that is waking and keeping his garments

that he walk not naked, and they see the shame of him.

. . . . .  
And they did gather them together.

The narrative is actually cleft to insert this comment of Christ on what is passing—His warning breaking in at the mention of the Great *Day* to explain what it is, to expose the shamefulness of the temptation—and give His Benediction on those who wake and watch against it—all in vain, 'they *did* gather them.'

(2) There is in xxii. 7 an exactly similar breaking in xxii. 7  
of Christ's Voice at the mention of the Divine Speed with which the Guide assures John that all will be done.

- xxii. 7. *Guide.* 'The Lord...sent His Angel to shew His servants things which must come to pass with speed.'—  
*Christ.* And behold, I am coming fast :  
 Blessed is he who watches the words of the prophecy of This Book.

Mark also that this similar intervention is *followed by a similar benediction.*

(3) It is difficult to understand except as an interposition of Christ the words in xi. 3 :

And *I* will give to *my* two witnesses, and they shall prophesy...

They might be spoken by the giver of the reed (xi. 1), if that giver were the Lord Himself ; but this was scarcely likely to be unmentioned and (Hierophant, p. 17) the giver seems to be the Guide for other reasons.

These will suffice for instances. The commenting of the Voice of Christ in the last chapter is more fully treated in the section 'Hierophant.'

## II. THE VOICE OF THE GUIDE.

*In the visions of the Wildbeasts* a particular form of comment differing from any in other parts is interposed at critical moments. Each time it calls attention to the endurance and intelligence which are required to withstand or understand the power of those monstrous foes. These are fully treated in the section called 'Hierophant<sup>1</sup>.'

The lengthened description of the New Jerusalem in the last two chapters contains two remarkable systematic deviations from the run of the construction.

xxi. 10, 16,  
 17, 22.  
 xxii. 1.

xxi. 11—14.

The verbs 'he shewed,' 'he measured,' 'I saw,' ἔδειξεν, ἐμέτρησεν, εἶδον, govern most of the described points of the view in the objective case. Thus in xxi. 10, 11 'he shewed me the City having (ἔχουσαν) GOD'S glory.' But these words are followed immediately by a series of points in the nominative case<sup>2</sup> ἔδειξέν μοι τὴν πόλιν...ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστῆρ αὐτῆς ὅμοιος λίθῳ...κρυσταλλίζοντι· ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα κ.τ.λ. Is this mere bad

<sup>1</sup> p. 17 ff.

<sup>2</sup> See xxi. 11 ff. p. 105, where the English reader will understand that 'Luminary, (city) having Gateways, Names, Wall,' are all nominatives, not accusatives as if governed by 'shewed' in v. 10, and see *Hierophant*, pp. 23, 24.



grammar, so that ἔχουσα ought to be ἔχουσαν and the φωστῆρ to be φωστῆρα?

To answer this, mark that *v.* 15 below begins with ‘and he xxi. 15. that was *talking* with me’ (καὶ ὁ λαλῶν μετ’ ἐμοῦ...), whereas it has not been expressly said that a word had passed during the whole sight, since in heaven the Angel invited him to descend upon the mountain to see it. What had been the ‘talking’? Clearly the pointing out by the Angel of the features of the City which John was to note. The enumeration of these features, told off one by one, is exactly the language of any Guide who desires his sight-seer to lay hold of the principal points and more especially if they are symbols. Such a list must of course be, as these are, in the nominative case.

In *xxi.* 18—21 there is a similar set of nominatives naming xxi. 18—21. the *materials* of the Wall, the City, the Foundations, the Street or Square. The Materials of the Construction are not so obvious to the eye and are matter of indication from a guide.

And the building<sup>1</sup> of its wall jasper,  
and the City worked-gold pure as pure glass,  
the foundations of the City-wall decked with every stone of price,  
The first foundation, &c.

They have been taken as nominative to substantive verbs understood, ‘the building *was* of jasper &c.’ and ἦν in 21 seems to suit this,

And the twelve gateways twelve pearls,  
(one by one, each of the gateways was (ἦν) of one pearl)  
And the street of the City worked-gold, pure &c.

but the clause which I mark in brackets is a mere explanation of the *words* which precede, not a new feature as all the rest are. The line before it might be understood as if every gate was built of twelve pearls, the parenthetic words clear it. They may be St John’s own, or the ἦν may be the recalling of a past thought or expression. ‘Each was, *he said*, of one pearl.’ [Cf. Plato *Cratylus* VI. (387 C): Οὐκοῦν καὶ τὸ ὀνομάζειν πρᾶξις τίς ἐστίν, εἴπερ καὶ τὸ λέγειν πρᾶξις τις ἦν περὶ τὰ πρᾶγματα ;...]

The last transitive verb before these nominatives is ‘he measured’ (ἐμέτρησεν), so that they are not mistakenly

<sup>1</sup> ἐνδύμησις—the building-all-through—the solid construction.

written for accusatives, as might have been said if the verb had been 'he shewed' or 'I saw.'

A third passage of altered construction in this chapter is this. In *xxi.* 23 St John is, as before, telling in past tense or in historic present what was before his eyes.

*xxi.* 24—27.

But in 24—27 is a series of futures describing not what was visible but what would hereafter be the use made of the gates and of the light—that the Nations will enjoy the perpetual access and perpetual daylight, and make it a Capital clear from infirmity and fraud, the freedom of the City being conferred by the Lamb's register.

There is little doubt, then, that in these futures also we have the language of the Guide instructing the Seer in the coming occupation of the scene before him.

*xxii.* 3—5.

The Seer then proceeds to describe the river and the forest, which he saw, and then again in future tenses (*xxii.* 3—5) the Guide continues his foreshewing of things to come.

These deviations therefore do not present in their cases and tenses the inexplicable break or variation of grammatical construction which is imputed to their writer<sup>1</sup>.

### III. COMMENTS BY THE SEER.

Comments or explanations are often given in passing on the force of certain symbols and of certain dark expressions of the Superhuman Speakers.

*i.* 20.

(1) In the First Vision of our Lord, He Himself explains the 'Mystery' of His Seven Stars and Seven Candelabra, because He is actually conversing with John about Himself.

(2) After the 'Alleluia Chorus,' the Bridal Song,

*xix.* 6, 7, 8.

Alleluia :

for the LORD GOD, the All-ruler, reigneth.

Let us rejoice and exult and give glory to Him

for the marriage of the Lamb came

and His Wife prepared herself,

<sup>1</sup> I should like to point out that in *xxii.* 2—5 the alternation of note of the Guide's teaching with what the Seer actually saw is nicely shaded. ...*καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν* is by itself (not dependent on *ποιῶν*), and so is *καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν*. These two facts he could not see. He nowhere speaks of the City as being inhabited as yet, but only as prepared for future dwellers. Points of the future follow in futures, but when we come to the Light that he has seen already, we have the present *καὶ οἱ κ' ἔχουσιν χρεῖαν*, &c.

there follow the words—

And it was given to her that she robe her in fine linen, bright,  
pure.

These are more like a continuous narrative of what John saw, continued from 'I heard' in *v.* 6, than a Choric Song, but in any case the next words,

for the fine linen is the righteous acts of the holy,

are a note on the symbol 'fine linen.' It is for the Interpreter to explain the symbols used, not for the singers of the universe. An explanatory comment is not a climax for the 'exultant' unison of 'Multitude and Waters and Thunders.'

No speaker is indicated here, and it is so almost evident a symbol that it is quite possible for the Seer to give its meaning from the general aspects of the vision.

Christ and the armies of heaven wear white linen, *βύσσινον* <sup>xix.14.</sup>  
*λευκὸν καθαρὸν*: when used of luxury it is joined with  
*πορφύρα*, Luc. xvi. 19, Apoc. xviii. 12, 16.

(3) A step taken, a command given, is sometimes naturally followed by a recital of the consequence or execution. In ix. 14, 15 for example a voice says to an Angel, 'Thou that hast the trumpet, loose the four Angels &c....and *they were loosed.*'

So to words which foreshew a coming end St John sometimes adds the comment that he saw that end come in his vision.

In x. 7 he says he heard it proclaimed that a certain course of things would be finished within a given period, and he adds 'and it *was* finished.'

The language has been much mutilated by translators. It runs thus—

*καὶ ὁ ἄγγελος...ᾤμωσεν...* <sup>x. 5-7.</sup>  
*ὅτι χρόνος οὐκέτι ἔσται, ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς*  
*τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,*  
*καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ ὡς εὐηγγέλισεν τοὺς*  
*ἑαυτοῦ δούλους τοὺς προφήτας.*

Observing that *οὐκ ἀλλὰ* is a common expression for 'not

except,' it is difficult to see how this can be otherwise rendered than as follows :

The Angel...sware

'that there shall no longer be delay except in (during) the days of the seventh Angel's voice whenever he may be about to sound.'

And GOD'S mystery<sup>1</sup> *was* finished, just as He gave the Good News to His own slaves, the Prophets.

In both our versions a new sentence is made to begin at ἀλλὰ and run down to προφήτας, and in order to carry this out ἐτελέσθη is translated 'is finished,' necessarily meaning 'shall be finished,' and καὶ is forced to become apodotic, 'then.'

(4) xv. 1 is a heading or title to the whole Sign or Vision of the Seven Angels, and their actual appearance is not at this point but at xv. 5. They had, he says, 'seven Plagues—the Last, because in them was finished the wrath of GOD.' This is St John's comment in explanation of the word 'Last.'

καὶ εἶδον...ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ  
—τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

I do not know why R.V. translates 'is finished.'

(5) The following is a parallel case to the last, an explanation not of a symbol but of a Speaker's words.

There is an expressive name by which the 'Gospel of Christ' is called in the Apocalypse—namely the 'Testimony of Jesus,' i.e. the 'Testimony borne by Jesus,' 'the Witness given by Jesus.' This word (μαρτυρία) is a favourite one of St John's, essential to the bringing out of his own teaching about the origin of the teaching of Jesus. Thus, while used in the other Gospels and in the Acts and Epistles ten times, but never in this connexion, it is used six times in St John's Gospel and six times in the Apocalypse in this direct connexion. The substantive followed by a genitive of person means invariably the Testimony or Witness borne by that person.

'The Witness of GOD, of Jesus, or of John Baptist' is not a witness to them borne by others, but always the Witness which they bear. His use of the verb is equally distinct, to mean the teaching which Jesus gave about things which none but Himself had seen and could tell of. The first passage in which this is given as the character of

<sup>1</sup> It is scarcely necessary to observe that a Mystery in Scripture is a thing which has been secret but is now revealed to GOD'S servants.

Christ's teaching is His fundamental language to Nicodemus, 'What We know We speak, and what We have seen We witness, and Our Witness ye do not receive' (Jo. iii. 11). His final definition of His Mission in His Roman Trial is the same (Jo. xviii. 37), 'I have for this been born, and for this have I come into the world, that I may witness to the Truth.'

The 'Witness of Jesus' means the Gospel as Jesus gave it, 'the Gospel of Christ'; accordingly Martyrs for the Gospel are described as 'those that have been beheaded with axe for the Witness of Jesus' (xx. 4), 'those that have been slaughtered for the word of GOD and for the Witness which they had' (vi. 9); the Confessor, as being in exile 'for GOD's word and the Witness of Jesus' (i. 9); the Apostle, Evangelist and Seer, as he 'who witnessed to the word of GOD and to the Witness of Jesus Christ,' 'as many things as he saw'<sup>1</sup> (i. 2); his fellow-prophets, as 'his brethren who have the Witness of Jesus' (xix. 10); the faithful, as 'those who keep GOD'S Commandments and have the Witness of Jesus' (xii. 17).

The 'Witness of Jesus' means the Gospel as Jesus gave it. That being so, let us examine xix. 10, where The Angel is commonly supposed to say:

See thou do not.

I am a fellow-slave of thee and of thy brethren that have the  
Witness of Jesus.

Worship GOD.

For the Witness of Jesus is the spirit of prophecy.

xix. 10.

This definition would surely be in the mouth of the Angel a dramatic impossibility. He is not engaged in explaining terms, but energetically, like Paul and Barnabas at Lystra, diverting adoration from himself and directing it to its true object. The word 'for' in his mouth is meaningless; the fact about prophecy is not the reason against the worship of Angels. But it is the part of the Exegete to add his note to explain the Angel's word—'He called himself as (?) fellow-slave to me as being among the Prophets'—exactly as in xxii. 9 he calls himself 'fellow-slave of thee and of thy brethren the Prophets, and of them that keep the words of This Book.' The First Guide-Angel's word was of 'thy brethren that have the Witness of Jesus,' that, says the commentator, is the force of his word, 'for the Witness of Jesus'—

<sup>1</sup> *ὅσα εἶδεν* may refer to the Apocalypse, but it might equally well mean the Gospel (compare 1 Jo. i. 1; Jo. xix. 35; xx. 30; xxi. 24).

the Gospel which He gave—is the inspiring power, the ‘living central reality,’ ‘the *Spirit* of (all) prophecy.’

(6) In ix. 12 we have :

ix. 12.

The one Woe went away  
behold there is coming still two Woes after these things.

And in xi. 14

xi. 14.

The second Woe went away  
behold the third Woe is coming fast.

These are simply notes on the constructions of the visions. Without them ‘the reader’ would not perceive that the Visions of the Sixth Trumpet were all included in the Second Woe, but would by analogy probably take it to end at ix. 21. With us these would be headings or marginal notes.

(7) In xx. 5 is an important comment which cannot well be attributed to anyone but the writer himself. It is a reflection forced on him by his knowledge of the *whole*. After seeing the souls of the martyrs and of the Faithful foes of the Wildbeast, living and reigning a thousand years before the other dead came to life, he says—and without this there would be no clue to the mystery<sup>1</sup>:

xx. 5.

This is the First Resurrection.

Then, as if musing on it and actually repeating in the future tense what had just been shewn as a picture and described in the aorist,—viz., ‘they lived and reigned with the Christ a thousand years’—he continues :

xx. 6.

Blessed and holy he that hath part in the First Resurrection ;  
Over these the Second Death hath not power ;  
but they will be priests of GOD and of the Christ  
and will ‘reign with Him the thousand years.’

This simply dwells with devout transport on the facts which have been grasped ; adds nothing to what has been said ; reflects on it and expands it as he expands the language of John Baptist. He speaks in the manner of the Beatitude which he heard in a voice from heaven (xiv. 13) and from the Angel (xix. 9)<sup>2</sup>, and we now see the force of the definite article of reference, ‘*the* thousand years,’ which many scribes omitted through not perceiving it to be a dwelling on the time which he had learnt just before.

<sup>1</sup> St Paul’s (1 Thess. iv. 16) ‘...and the dead in Christ shall rise first’ is no clue ; it relates to the order in which the dead and the living will meet Him, not to different orders of the dead.

<sup>2</sup> It is possible to take this xx. 5 also as a voice from heaven. But not so forcibly as it seems to me.

(8) One form of note, which reads as if it were by the author himself, and answers exactly to our marginal note is the interjectional clearing of a symbol directly or by reference.

Of five following instances, four would be called ungrammatical, but only because the construction of the context, and their resemblance to each other have been unmarked.

(a) ...καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἱ. 13.  
'Αντίπας—

ὁ μάρτυς μου, ὁ πιστός [μου], ὃς ἀπεκάνθη παρ' ὑμῶν,  
ὅπου ὁ Σατανᾶς κατοικεῖ—  
ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι....

And thou didst not deny my faith, even in the days of Antipas  
—my witness [*he*], my faithful one, who was slain beside you where  
Satan dwells—  
but I have against thee a few things, that...

This construction, an interjectional explanatory note in the nominative case, detached from the construction of the sentence, is common enough. In English it is frequent in simple poetry :

Palms of glory, raiment bright,  
Crowns that never fade away  
Gird and deck *the saints* in light—  
Priests and Kings and conquerors *they*.

The original isolation of the note on Antipas is marked by the relative ὃς, which has been in some MSS. ejected with the insertion ἐν αἷς &c. before Ἄντίπας, which is indeclinable, in the attempt to make the clause something else than a Note.

We must observe that these words are from the lip of Christ, His witness to His own witness, and this makes it possible that the instances (d) and (e) may also be His sayings, like the explanations in i. 20.

Exodus v. 14, xviii. 6 have been alleged as parallel uses, but they belong to a totally different class of constructions dealt with in observations on λέγων, and ἔχων. Ezech. xxiii. 7 is more near :

καὶ ἔδωκε τὴν πορνείαν αὐτῆς ἐπ' αὐτούς·  
ἐπίλεκτοι υἱοὶ Ἀσσυρίων πάντες...

but in fact this is a mere additional clause :

she put her harlotry upon them ;  
choice sons of Assyrians *were they* all ;

and *ibid.* *vv.* 5, 6.

...ἐπὶ τοὺς Ἀσσυρίους...ἡγουμένους καὶ στρατηγούς, νεανίσκοι καὶ ἐπίλεκτοι, πάντες ἵππεις ἵππαζόμενοι...

This is Tischendorf's punctuation, but it is obvious that it ought to be punctuated in the same way as he punctuates *v.* 7. There is no apposition of accusative with nominative,

...ἐπὶ τοὺς Ἀσσυρίους...ἡγουμένους καὶ στρατηγούς·  
νεανίσκοι καὶ ἐπίλεκτοι πάντες, ἵππεις ἵππαζόμενοι...

(*b*) Quite like the above is *xx.* 2 :

*xx.* 2.

καὶ ἐκράτησεν τὸν δράκοντα  
—ὁ ὄφης ὁ ἀρχαῖος ὅς ἐστιν Διάβολος καὶ ὁ Σατανᾶς—  
καὶ ἔδησεν αὐτὸν χίλια ἔτη...

The Dragon has not appeared since the section *xii.*—*xiii.* 4, when he endowed with his power the Wildbeast of the sea. The career ended of the Wildbeasts and of the Woman, his creation and instruments, he himself suddenly mastered too, and now the writer notes who and what he is—identical with the enemy from the beginning.

And he mastered the dragon,  
—the serpent, the antient serpent [*he*], which is Diabolus and the  
Satanas—  
and bound him a thousand years.

(*c*) Similarly, but in regular relative form, at the catastrophe of the slaughter of the Witnesses 'in the Great City,' he adds the note *xi.* 8, identifying it with the godless cities from the beginning :

*xi.* 8.

καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς  
μεγάλης,  
ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος,  
ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη.

The corpse of them on the street of the City, the Great City,  
which is called spiritually Sodom and Egypt,  
where also the Lord of them was crucified.

(*d*) Not until *xxi.* 10 does St John see anything of the New Jerusalem,

*xxi.* 10.

...καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ...

But the Lord promises to write her name on the faithful, already in His own Epistle to the Philadelphians *iii.* 12 :

*iii.* 12.

...καὶ γράψω ἐπ' αὐτὸν...τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ.



Here the mention of a fresh Jerusalem, not yet revealed or conceived, is explained by a note referring to the subsequent vision in actual terms:

—*Ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου...*

as thus, 'I will write on him the name of the fresh Jerusalem—She that descendeth out of the heaven from my God—and my own fresh Name.'

If the words *ἡ καταβαίνουσα* were part of the Lord's description of the City, and not an explanatory reference, it is inconceivable that the words should not have been *τῆς καταβαινούσης*, the ordinary construction which appears continually in the book.

(e) Similar (though the explanation refers not to a later vision, but to the Asiatic or Thyatiran reader's knowledge) is the note in ii. 20:

*ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ*

ii. 20.

—*Ἡ λέγουσα ἑαυτὴν προφήτιν—*

*καὶ διδάσκει καὶ πλανᾷ τοὺς ἑμοὺς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυστα.*

I have against thee that thou lettest alone the woman Jezebel—

Then the mystic name is by a note brought down to the spiritualist with whom Pergamenes were familiar.

—The woman who calls herself Prophetess—

And she teaches and leads astray my servants.

The phrase is not continued by *ἡ διδάσκουσα καὶ πλανῶσα*, as if the *ἡ λέγουσα* were the beginning of a falsely constructed description, but the construction is continued after the break *ἀφεῖς καὶ διδάσκει*.

(f) The last of these Notes which I mention is a curious one. The Seer explains in xvi. 14 why forms of Frogs go from the Dragon, Wildbeast and False Prophet to deceive Kings into a contest with GOD:

as Frogs<sup>1</sup>; for they are spirits of demons.

The reference is to Exodus viii. 7 where the magicians produce Frogs to deceive the King as against GOD.

The common punctuation makes the writer so ignorant as to write *εἶδον...πνεύματα τρία, ἀκάθαρτα ὡς βάτραχοι* by mistake for *βατράχους*, and makes the next words *ποιούντα σημεῖα* part, not of his vision, as of course it was,—what he

<sup>1</sup> The use of *ὡς* of things which are not what they seem is well known. Rom. ix. 32, 2 Thess. ii. 2.

saw them *do*—but of his explanation, thus, ‘as frogs, *for* they are spirits of demons working signs’—which is only more difficult. But he says really :

xvi. 14.

I saw three spirits unclean—

Froglike [*they were*] for they are spirits of demons—working signs.

He interjects that they were ‘frog-like,’ *quasi* frogs.

*Εἶδον* with participle is the usual construction, where in English we should say, ‘I saw three spirits work signs.’

We find then many instances in which the seeming ‘Ungrammar’ of the Apocalypse is no such thing. The dislocations, the peccant ‘concord’ and appositions are between words which belong to really distinct clauses, to notes imbedded in the text, to sentences which can only be regarded as Voices entering into the drama, comments of either the Seer himself or of his Guides, or of Him who ‘sent and signified the Apocalypse by His Angel to His servant,’ yet stands and watches all.

We turn now to different classes of phrase (*λέγων, ἔχων*, etc.).

*λέγων, ἔχων (λέγοντες).*

The two participles *λέγων* and *ἔχων* are used, as no other participles are, without being inflected in harmony with the construction of sentences. It is important to notice that the apparent anomaly is limited to these two words. There is no general neglect of the accident or syntax of participles or other declinable forms.

In St Mark xv. 36 *λέγων* is used in this independent way, not as belonging to the subject of the verb, but to other persons. *Δραμῶν δέ τις καὶ γεμίσας σπόγγον ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτόν, λέγων Ἐφετε, ἴδωμεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν.* This check to the man, calling him back from his charitable act, came of course not from his own lips; *λέγων* means ‘while one said,’ ‘one saying.’ In this semi-adverbial way it need scarcely be limited to one voice, which in this Greek would almost require *εἷς*. St Matthew (xxvii. 48, 49), whose other words are most close to St Mark’s, says, *οἱ δὲ λοιποὶ εἶπαν.*

xi. 1.

So in Apocalypse xi. 1 *καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων Ἐγειρε καὶ μέτρησον...* ‘a reed was given me... while one said.’

(1) The change would begin as in the following simple cases where the participle agrees with the speakers themselves or Authors of the Voice, and is in the same *case* of subject or object as they would be in if they were mentioned, but does not agree with the *words* φωνή or μυριάδες or ψυχαί which contain the idea of the speakers.

...καὶ ἰδοὺ θύρα...καὶ ἡ φωνὴ ἡ πρώτη ἦν ἤκουσα ὡς σάλ- iv. 1  
πιγγος λαλούσης μετ' ἐμοῦ, λέγων Ἀνάβα (one saying).

καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες (persons xi. 15.  
saying).

καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες v. 11, 12.  
χιλιάδων, λέγοντες φωνῇ μεγάλῃ... (persons saying)

...εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφα- vi. 9, 10  
μένων...καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες (the martyred  
saying).

...καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου ix. 13.  
τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, λέγοντα τῷ ἔκτῳ ἀγγέλῳ....  
(one saying).

(2) The next, less simple form would be when the speaker was not the subject but still was the same speaker required by the previous words.

(a) Gen. xv. 1 (LXX) ...ἐγενήθη ῥῆμα Κυρίου πρὸς  
Ἄβραμ ἐν ὄραματι λέγων....

(b) Exod. xviii. 6 (LXX) ἀνηγγέλη δὲ Μωϋσῆι λέγον-  
τες....

(c) καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι xiv. 6.  
ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει ἐπὶ τοὺς καθη-  
μένους ἐπὶ τῆς γῆς  
καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,  
λέγων ἐν φωνῇ μεγάλῃ Φοβήθητε...

Here the accusative ἄγγελον after a long clause is followed by λέγων.

(3) But the independence becomes total in Exod. v. 14 (LXX) καὶ ἐμαστιγώθησαν...ὑπὸ τῶν ἐπίστατῶν...λέγοντες, where it is the overseers who 'say.'

In Apoc. xix. 6 this usage is in favour of the reading xix. 6.  
λέγοντες (Westcott and Hort = 'λεγόντων', marginal λέγοντες):

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντες (whilst they said *or* and they said).

In the following instance ἔχων is similarly connected with an accusative.

xiv. 14.

καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή,  
καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἷον ἀνθρώπου,  
ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν...

is explained by Winer as a double construction, ἔχων belonging like νεφέλη to ἰδοὺ and υἷον to εἶδον. But in face of the other examples we cannot well avail ourselves of this. They must all stand and fall together. Ἐχων is the beginning of a suspended sentence—‘he having.’

x. 1, 2.

καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν  
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην,  
καὶ ἡ ἴρις ἐπὶ τὴν κεφαλὴν αὐτοῦ,...  
καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός,  
καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον.

The points given in the nominative before it may affect it. Still that occurs with ἔχων which does not occur with participles generally.

xxi. 14.

καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα.

If this ἔχων, in close proximity to τεῖχος, be not a faithfully preserved slip, like St Paul's εἶ τις σπλαγγίνα, Phil. ii. 1 or Rev. xiv. 19 τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν<sup>1</sup>, it belongs to the same category.

The regular use of oblique cases is of course constant :

φωνῇ ἐκ τοῦ οὐρανοῦ [θρόνου, ναοῦ]...ὡς σάλπιγγος λεγούσης [λαλούσης] i. 10, iv. 1, xix, 6 &c.

The usage which we have before us cannot fairly be called a ‘wild barbarism.’ It is confined to two words. It prevailed so far that in the modern Greek vernacular (the metaplastic nominatives πατέρας, ἄνδρας having superseded πατήρ, ἀνὴρ &c.), the participial nominatives λέγοντας, ὄντας have also actually become indeclinable, although the feminine λέγουσα &c. is not disused<sup>2</sup>.

#### Δίδωμι.

The verb Δίδωμι in the Gospels, in St Luke's not less than the others, and in St John's increasingly, is found steal-

<sup>1</sup> This is a faulty combination of two genders which were both in use ; ληνός is masculine Gen. xxx. 38, 41 (LXX).

<sup>2</sup> E. M. Geldart, *The Modern Greek Language in its relation to Ancient Greek* (Oxford, 1870), p. 72 and p. viii.

ing into idiomatic use in forming phrases. The value of the word has grown as the origin of all power is traced to a higher Personal source<sup>1</sup>. Instead of 'he did' it becomes common to say 'it was given him to do,' and presently the word becomes connected with objects not previously associated with the idea of Gift. The spirit of the thought is impressed on Pilate with greatest force at the moment when he is considering his right to use his authority as he will;—*οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἣν δεδομένον σοι ἄνωθεν*, Jo. xix. 11.

Also there are from the nature of the case new Gifts to be dwelt on. GOD 'gives' the Son (Jo. iii. 16), the Advocate (Jo. xiv. 16), Peace...Life...the Bread and Water of Life...Glory. He gives His Name to His Son (Jo. xvii. 11); gives Him His pre-mundane Glory.

Besides this it is recognised that such things as Work to be done (Jo. v. 36), the Word to be taught (Jo. xvii. 14), Commands (Jo. xiii. 34), Adherents (Jo. xvii. 6), the Passion (Jo. xviii. 11), the Judgment of the World (Jo. v. 22), Universal Authority (Jo. iii. 35), are all Gifts from the Father to the Son.

Hence the word *δίδωμι*, used with all these, enters on the fields of meaning occupied by 'commit,' 'delegate,' 'place at disposal' (Jo. iii. 35, xiii. 3) as well as 'allow' (Jo. xix. 11), 'inflict' (Jo. xix. 3), including such ideas as in the last instance 'blows,' 'example' (Jo. xiii. 15), 'answers' (Jo. xix. 9). Some of the many instances in the Apocalypse shew how completely it had passed into a natural idiomatic form of speech. Others mark most strongly the insistence on the personal source of every opportunity and of all power, whether righteously or unrighteously exercised. As the teaching of the Gospel brought out the truth, so it was especially needful that it should be brought out with utmost stress in the 'Unveiling' which describes the spiritual conflict between World and Church.

...καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει ταῖς viii. 3.  
*προσευχαῖς...*  
 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς... xx. 13.  
 καὶ ποιεῖ πάντα...ἵνα δῶσιν αὐτοῖς χάραγμα... xiii. 16.

<sup>1</sup> Dr Milligan has called attention to this. W. Milligan, *Discussions on the Apocalypse*, 1893, p. 191.

- iii. 8. —ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεργημένην,...
- ii. 21. καὶ ἔδωκα αὐτῇ χρόνον...
- xx. 4. ...καὶ κρίμα ἐδόθη αὐτοῖς,...
- xiii. 14. ...διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι...
- xvii. 17. ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν  
γνώμην αὐτοῦ...
- vi. 4. —καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη [αὐτῷ] λαβεῖν τὴν  
εἰρήνην [ἐκ] τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν...

*Tenses admitting ὅταν.*

The use of ὅταν is limited often to the uncertainty of the moment *when*, there being certainty as to the *fact*. It is thus used with future and aorist, e.g. iv. 9 καὶ ὅταν δώσουσιν τὰ ζῆα δόξαν καὶ τιμὴν..., 'whenever they shall give,' which from time to time they *will* go on doing whenever the divine crisis occurs.

viii. 1 καὶ ὅταν ἤνοιξεν..., 'when He opened the Seventh Seal whenever that was.' This seems to belong naturally to the very region of vision. The Seer entranced lost count of time so to speak.

If the reading of Westcott and Hort in xiv. 4 is right ὅπου ἂν ὑπάγει, the ἂν seems to coalesce with ὅπου. The force is the same, the *going* certain, the *places* unknown.

These uses it is well known are not limited to the Apocalypse or the New Testament (see G. B. Winer, *A Treatise on the Grammar of New Testament Greek*, second edition by W. F. Moulton (eighth English edition), Edinburgh, 1877, p. 388). The language as it grows older strains to express in an over-refining way that certainties about the future and even about the past may be comparative certainties, liable to deductions and subject to condition.

*Vividness. Perfects and aorists.*

Perfects are used sometimes at very strong points of the narrative. It is as if one watching actions were startled suddenly by a turn in them, e.g. viii. 3, 5, the Angel came up with his censer, and received 'incense to add to the prayers of all saints,' and the smoke went up, when unexpectedly—see 'the Angel *has taken* [εἴληφεν] the censer'—he filled it full of the altar fire itself and flung it to the earth.

St John stands seeing and hearing the worship of the countless conquerors and of all angels round the Throne, and the Elders and the Four. One of the Elders speaks suddenly to John ...ἀπεκρίθη<sup>1</sup>...λέγων μοι (and I should think, surprises him), 'Who and whence are these white-stoled ones?' St John answers (*in an instant*) with surprise at himself, with awe, 'And I *have* said (εἶρηκα) to him,' 'My Lord, thou knowest—i.e. not I.' And he spake unto me, 'These are they that are coming out of the great tribulation.'

vii. 13, 14.

*Mistranslations.*

I notice two or three other errors imputed to the Greek author which I cannot but consider as English mistranslations.

(1) There is not one seal for each Tribe or each Thousand. Every individual is sealed, not every Chiliad. They are described not as 'sealed Chiliads' but as *χιλιάδες, ἐσφραγισμένοι* not *ἐσφραγισμένοι, 'Chiliads,—sealed men'* in apposition. Westcott and Hort properly punctuate between the words. In the same place

vii. 4.

καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες,  
ἐσφραγισμένοι ἐκ πάσης φυλῆς υἰῶν Ἰσραὴλ.  
ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι,  
ἐκ φυλῆς Ῥουβὴν κ.τ.λ.

the arrangement is wrong, not the words, and there is no 'were' as in Authorised and Revised Versions. The *ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες* is not in false apposition to *ἀριθμὸν*, but is the heading of 'the Roll' which he heard read. Naturally it begins not with one tribe but with the total, and then enumerates in detail

καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων  
'Ἐκατὸν τεσσαράκοντα τέσσαρες χιλιάδες· ἐσφραγισ-  
μένοι ἐκ πάσης φυλῆς υἰῶν Ἰσραὴλ  
ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι  
ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες (ἐσφραγισμένοι)  
ἐκ φυλῆς κ.τ.λ.

<sup>1</sup> ἀπεκρίθη as so often of our Lord, because He knew what he was thinking of, and answered his thought.

ix. 13, 14.

- (2) καὶ ὁ ἕκτος ἀγγελὸς ἐσάλπισεν·  
καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου  
τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,  
λέγοντα τῷ ἕκτῳ ἀγγέλῳ,  
‘Ὁ ἔχων τὴν σάλπιγγα, λύσον τοὺς τέσσαρας ἀγγέλους  
τοὺς δεδεμένους κ.τ.λ.

This might be rendered

I heard a single voice out from the horns of the altar...

—one saying to the sixth Angel (*who has just sounded*)

Thou, that hast the trumpet, set the four Angels free...

and they were set free.

The Vulgate says, ‘...dicentem Sexto Angelo qui habebat tubam,’ which Authorised and Revised Versions follow as if τῷ ἕκτῳ ἀγγέλῳ ὁ ἔχων *must* be St John’s mistake for τῷ ἔχοντι.

(3) The Reading adopted for the Revised Version has been

xxii. 5.

καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν  
χρείαν φωτὸς λύχνου καὶ φωτὸς ἡλίου,  
ὅτι Κύριος ὁ θεὸς φωτίσει [ἐπ’] αὐτούς,

and Westcott and Hort read φῶς before ἡλίου, but with the same punctuation, indicating that φῶς may be considered as coupled to φωτός and dependent on χρείαν by false construction. But the sense would be false too. It is only lamplight which belongs to night. The φῶς ἡλίου is parallel to νύξ, and the parallels are properly balanced, thus :

καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν φωτὸς  
λύχνου  
καὶ φῶς ἡλίου (*sc.* οὐκ ἔσται) ὅτι Κύριος ὁ Θεὸς φωτίσει  
ἐπ’ αὐτούς.

viii. 9.

- (4) καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων  
τῶν ἐν τῇ θαλάσῃ—τὰ ἔχοντα ψυχάς—  
καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

τὰ ἔχοντα ψυχάς is in apposition to τὸ τρίτον (not a slip for τῶν ἐχόντων). There was no need for dully defining the Sea-creatures as Living, as if any but the Living could die. It is a natural touch of compassionateness over innocent beauty and power—that which moved the Antient Mariner



to 'love them unawares'—now seen for man's sin weltering over the whole reddening sea.

'And died the third of the creatures in the sea—they that had lives (souls)'; not ζώην, 'life,' as Authorised and Revised Versions, but individual lives. Then comes the consequent ruin of the Fleets, vessel by vessel, the plural verb following τὸ τρίτον;—'and the third of the vessels, they were destroyed.'

St John is silent as to the feeling produced by the dread sights he saw (he never speaks of fear), except that he mentions his burst of tears at the blankness of creation when a Revealer was sought in vain, and again the devout passion which made him long to worship Angels who exhibited to him the obliteration of the City of Evil and the Establishment of the Holy City. But such touches as τὰ ἔχοντα ψυχάς are like the touch in his Gospel (xiii. 30) λαβὼν οὖν τὸ ψωμίον ἐκείως ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

*Neuters plural with plural verbs.*

ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ iii. 4.  
 ἰμάτια αὐτῶν· καὶ περιπατήσουσι...  
 ...καὶ ἀπεκτάνθησαν...ὀνόματα ἀνθρώπων, χιλιάδες ἑπτὰ... xi. 13.

'Ὄνόματα represents not the mere neutral thing, 'Names,' ὀνόματα περιπατήσει would be absurd—it resolved itself into the individuals. In xv. 4, xi. 18<sup>1</sup> not the generic ἔθνη worshipped or was angered but the men and women. It is not worth while to pursue this when in classical authors also 'the use of the Plural Predicate in reference to animate subjects is the rule.' It is as regular as the τὰ σκεύη τὰ κεραμικὰ συντρίβεται (ii. 27), ἐδόθη θυμιάματα (viii. 3), which St John usually has. The plural verb implies that the contents of the neuter noun are worth individualising and contemplating separately. The singular verb only means that they may be taken in the lump and treated as one subject, till there is reason for thinking of what the units do and feel. On a *similar principle* we have ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας (xvii. 3), he is more than the

<sup>1</sup> The Septuagint Version is here quoted.

brute form. He is one of the Kings, *καὶ αὐτὸς ὄγδοός ἐστιν* (xvii. 11), and other Kings give him their power (xvii. 13), at the same time his grammatical neuter may stand too. In v. 13 *καὶ πᾶν κτίσμα...καὶ τὰ ἐν αὐτοῖς πάντα* intelligently praise GOD and the Lamb, hence the participle is *λέγοντας*; again in iv. 7, 8 the four Great Living Beings who represent and speak for the Powers in Creation are thus regarded not by the gender of *Ζῶον* but as masculine beings...*τὸ τρίτον Ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου...καὶ τὰ τέσσερα ζῶα, ἐν καθ' ἐν αὐτῶν ἔχων ἀνά πτέρυγας ἕξ, κυκλόθεν καὶ ἔσθθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπασιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες κ.τ.λ.*

In iv. 5, 6 *καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι...ἃ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ...* the Spirits are living spirits and authors of all life. This is in the *εἰσιν*; *ἐστιν* would be misleading; so in the Gospel of St John (xvi. 13, 14) *ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς...ἐκεῖνος ἐμὲ δοξάσει.* But on the other hand of *πνεύματα τρία ἀκάθαρτα* we have in the Apocalypse (xvi. 13, 14) *ἃ ἐκπορεύεται.* Their life is no life.

xix. 14 is a nice instance, *τὰ στρατεύματα...ἠκολούθει.* They are seen as bodies of troops and the construction is normal. He passes on to speak of them as soldiers wearing white garments washed in the Lamb's Blood, and has *ἐνδεδυμένοι βύσσινον λευκὸν καθάρων.* So '...Vexillatio miliaria legionis III Augustae restitutae, e Raetia Gemellas regressi, ....., votum solverunt...,' *Corpus Inscriptionum Latinarum*, vol. VIII., *Inscriptiones Africae Latinae*, n. 2482<sup>1</sup>.

i. 19, 20.

*Γράψον οὖν ἃ εἶδες καὶ ἃ εἰσιν καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα.*

*τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου*

*καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς·*

*οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσίν,*

*καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.*

If *ἃ εἰσίν..* in juxtaposition with *ἃ μέλλει* is a mere blunder and unintentional it is a strange one. But if the grammar of ungrammar shews some principles on which the author constructs his language, should not this phrase mean

'Write &c. what things thou sawest and what they

<sup>1</sup> [See Archbishop's *Cyprian*, p. 600, London, 1897. ED.]

severally are'—'the things which thou sawest and the things which they are, individually—one by one!'

This coheres with what follows, for in fact Christ does pass on instantly to explain 'what they are'—the stars and golden candelabra which St John had just seen, using the very words *οὗς εἶδες* and *εἰσὶν...εἰσὶν*. He exactly says what they meant, viz. Angels and Churches. Without this coherence the statement of verse 20 is isolated, and reads flat and bald. *εἰσὶν* individualises the objects, which *ἐστὶν* could not do, meaning in constant parlance 'things that are.'

#### Μετὰ ταῦτα.

In iv. 1, 2 the textus receptus had *δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα, καὶ εὐθέως ἐγενόμην ἐν πνεύματι*. The correct text is without *καί*.

*δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα εὐθέως ἐγενόμην ἐν* iv. 1  
*πνεύματι.*

The Revised Version translates 'things which must come to pass hereafter. Straightway I was in the spirit.'

Westcott and Hort divide *δείξω σοι ἃ δεῖ γενέσθαι. μετὰ ταῦτα εὐθέως ἐγενόμην ἐν πνεύματι*.

Now i. 19 has *γράφον οὖν...*, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. τὸ μυστήριον τῶν ἑπτὰ ἀστέρων κ.τ.λ., where *μετὰ ταῦτα* can only belong to *μέλλει γίνεσθαι*.

Is this to guide the division of the words?

1. *εὐθέως* preceded by *καὶ* or followed by *δὲ* is a very common beginning of a sentence in the New Testament, but there is no other instance of its abruptly beginning a sentence alone except St Luke xvii. 7 (according to the reading of Westcott and Hort, who separate *εὐθέως* from the end of the former clause and make it begin the second) where the clause is imperative.

2. *μετὰ ταῦτα* does often begin new sentences by itself.

In the Apocalypse we have iv. 1 and again vii. 9 *μετὰ ταῦτα εἶδον, καὶ ἰδοὺ...*, xviii. 1 *μετὰ ταῦτα εἶδον...*, xix. 1 *μετὰ ταῦτα ἤκουσα...*, xx. 3 *μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον*.

But further the words are from Daniel ii. 28, 29 ...*τοῦτό ἐστι, βασιλεῦ· οἱ διαλογισμοὶ σου ἐπὶ τῆς κοίτης σου ἀνέβησαν*

<sup>1</sup> It is matter of indifference whether ἃ or τινά are used in such a case. Cf. 1 Tim. i. 7 *μη νοοῦντες μήτε ἃ λέγουσι μήτε περὶ τίνων διαβεβαίουνται*.

τί δεῖ γενέσθαι μετὰ ταῦτα, καὶ ὁ ἀποκαλύπτων μυστήρια ἐγνώρισέ σοι ἂν δεῖ γενέσθαι, so that ἂν δεῖ γενέσθαι stands perfectly well without μετὰ ταῦτα as well as with it, and usage shews that Westcott and Hort divide accurately, and not the Revised Version.

#### RENDERINGS<sup>1</sup>.

English idiom uses 'was' or 'were' about a second event following close on another. 'He spake and there *was* an earthquake.' The Greek uses here ἐγένετο. It seems better to use the English idiom (at least in most cases)—to add a fresh idea, 'followed,' 'arose,' 'came,' 'occurred.' But not in all. It has to be carefully weighed, see R.V. viii. 1, 5, note on viii. 1.

#### γίγνομαι.

i. 9. 'was in the isle'—found myself; cf. John Bunyan 'lighted on<sup>2</sup>.'

10. 'became' (marginal) 'in spirit,' passed into and was in. iv. 2.

vi. 12. σεισμὸς μέγας ἐγένετο, 'was,' R.V. 'became,' 'arose,' 'occurred' ['took place' xi. 13].

viii. 11. ἐγένετο...εἰς ἄφρωνθου, 'became wormwood' [was changed into]—turned into.

xvi. 3. καὶ ἐγένετο αἷμα ὡς νεκροῦ, 'it became,' R.V. (blood), no marginal, cf. xvi. 2 (it = the sea).

10. ἐγένετο...ἐσκοτωμένη, 'his kingdom *was* darkened,' R.V.; why not 'became'?

17. Γέγονεν, 'It is done,' R.V. ? 'come to pass,' as Γέγοναν in xxi. 6 must be.

18. ἐγένοντο ἀστραπαί, 'there were,' R.V. should be 'followed' to = viii. 1, 5, 7, xi. 19.

<sup>1</sup> [The following pages were left in the form of rough notes. Some were obviously intended only for guidance in translation; others were not worked out and needed correction; but as those which remain are sufficiently clear for the student to follow and give at any rate some insight into the author's principles of translation it is thought better to print them without expansion. ED.]

<sup>2</sup> *Pilgrim's Progress*. 'As I walked through the wilderness of this world, I lighted on a certain place.'

18. καὶ σεισμὸς ἐγένετο μέγας, οἶος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, 'was...such as was not...since there were.' R.V.

19. ἐγένετο ἡ πόλις...εἰς τρία μέρη, 'was divided into,' R.V. [fell into] viii. 11, xviii. 2.

xviii. 2. ἐγένετο, 'is become the habitation,' viii. 8, R.V. (εἶς) xvi. 19.

xxi. 6. Γέγοναν, 'They are come to pass,' R.V., in xvi. 17 R.V. has 'is done.'

Παντοκράτωρ, 'All-ruler.' The word is only used in the Apocalypse except 2 Cor. vi. 18, where it is a quotation from LXX, Amos iv. 13, and answers to Lord of Hosts in Hebrew. The termination shews an active use of the sway or κράτος. The simple possession of all power is given by the word παντοδύναμος, on which see J. B. Lightfoot, *The Apostolic Fathers*, Pt. I. *St Clement of Rome*, vol. II. p. 7 n. The Apocalypse never loses sight of the will and activity which uses the power.

ποιῆσαι πόλεμον, 'to make war.' ποιῆσαι τὸν πόλεμον wage? xix. 19.

ποιεῖν καρπούς is not rendered in R.V. 'to make fruits,' but 'to bear fruits,' xxii. 2 rightly. That is English. But where the point is more delicate the translators do not attend to this but rudely use 'make' or an analogous phrase.

The idiomatic use of 'no more' in English. 'There shall be no more sorrow,' (more) not an adjective of quality, 'no increase of sorrow,' but 'sorrow shall cease.' Retain therefore the order of words in three instances—in xxi. 1, 4 where the beautiful and familiar rhythm was ruined by

'the sea shall be no more,'  
'death shall be no more,'  
['nor pain any more']

and so also in xxii. 3, 'There shall be no more curse.'

#### APPARENTLY REAL SLIPS<sup>1</sup>.

With which compare Heb. x. 1 ...ὁ νόμος...οὐδέποτε

<sup>1</sup> [The author had left a rough pencil-note on the chapter, 'There should be a final list of things which I cannot explain.' This seems to be the beginning of such a list. ED.]

*δύνανται*<sup>1</sup> where the attention of the writer has been caught by the surrounding plurals.

Or Philipp. ii. 1 ...*εἴ τις σπλάγγνα καὶ οἰκτιρμοί...*

Rev. xxi. 14 *καὶ τὸ τείχος...ἔχων θεμελίου δώδεκα.* xiv.

19 ...*τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν. καὶ ἐπατήθη ἡ ληνός...*

\* \* \* \*

<sup>1</sup> [It must however be noted that *δύνανται* is a doubtful reading. Cf. Westcott and Hort, text '*δύνανται*', marginal reading *δύναται*. ED.]

## APPENDIX.

### IDENTIFICATION OF THE WILDBEAST OF THE ABYSS WITH NERO AND OTHERS.

It has been promised that more room should be given for the weighing of considerations which have led some famous critics to place T. Claudius Nero along with Christ, Satan, Death, Hades, the Church and the other Powers and Principles which constitute the *Dramatis Personae* of the Apocalypse.

Since congruity, analogy, proportion have not seemed to competent writers to exclude such a cast of characters, it is due to them that we should examine the reasons which have produced so strong a conviction in such minds.

But the main necessity for dwelling upon the theory is that it is the most plausible and the most accepted example of the interpretations of a whole great school of interpreters. It is widely believed that, by intellectual application, a scheme of symbols and ciphers may be worked which will identify apocalyptic personages and action with great historical figures and events.

The present interpretation is presented by all who hold it as established, and the identification beyond a shadow of doubt or uncertainty, so certain in its significance as to make it the key of all apocalyptic interpretations, the *point de repère*. It gives us the method. It also fixes the period of the world's history to which the scenes of the whole Vision refer<sup>1</sup>.

<sup>1</sup> Cf. E. Renan, *Histoire des Origines du Christianisme*, vol. IV. *L'Antéchrist* (Paris, 1873), cc. XV, XVI, XVII.

I. Let us see then what is said in the Apocalypse of the Scarlet Wildbeast of the Abyss.

This Wildbeast (xvii. 8) was, is not, is said to ascend out of the Abyss, is to go away with perdition...all will see that he was, is not, and will be here (*πάρεσται*).

v. 9. His seven heads are seven hills, and also seven Kings. [Note also that (xiii. 1, 3) the Wildbeast of the Sea had seven heads, of which one had a deadly wound and was healed.]

v. 10. Five of the heads fell, one is (the sixth), the other (the seventh) came not yet; whenever he comes he must stay a little.

v. 11. The Wildbeast which was and is not—he is himself also an eighth King and is one of the seven<sup>1</sup>—he also goes away into perdition. The ‘number of his name’ is 666.

v. 12. His ten horns are ten Kings who as yet did not receive Kingship, but, when he reigns as eighth, receive authority as Kings for an hour.

They will (v. 13) unite their power with his, and he and they together will, after a lost battle (v. 14) against the Lamb, turn upon the Woman, his rider, and destroy her.

The Wildbeast of the Sea (xiii. 1, 3) is identified with this Wildbeast more or less by his wounded head and by the number of his heads and horns. The Wildbeast of the Sea had the Wildbeast of the Earth as his Prophet (xiii. 11—17), who made a miraculous living and talking image of him, established a universal worship of him, and controlled all commerce.

II. We will now produce that representation of a historical period and person the exact correspondence of which with the prophecy is alleged to be complete and conclusive in itself, and to actually give the clue to St John’s apocalyptic method.

<sup>1</sup> The punctuation of the text of Westcott and Hort xvii. 10, 11 *μείναι, και τὸ θηρίον ὃ ἦν και οὐκ ἔστιν· και αὐτὸς...* is not here adopted. [But the alternative reading given in the margin is followed...*μείναι. και τὸ θηρίον...οὐκ ἔστιν...* ED.]



## THE CORRESPONDING FACTS IN THE HISTORY.

Nero was the fifth Emperor. He was believed and in Asia Minor especially to have never been really killed, and he was 'universally expected' to reappear. A 'worse Nero' did appear in the person of Domitian.

'L'État c'est moi' was the literal truth in the mouth of the Emperor. Nero's life was that of a wildbeast; on one occasion he actually personated a tiger, and was let loose from a cage. These points correspond with xvii. 11, which identifies one of the heads with the Wildbeast himself, who represents the Empire. The name Νέρων Καίσαρ transcribed in Hebrew letters as Nérôn Késar yields numerals amounting to 666<sup>1</sup>.

If the former Wildbeast is a historical person, some person must also answer to his Prophet. And that is so. Either Simon Magus or Vespasian would do.

Simon Magus influenced Nero to persecute Christians, is said to have made images move—probably then he made them speak—and most probably he would make an image of Nero.

Or else Vespasian, who was in reality almost as bad as Nero, and may be considered to have taught the world to worship him, by not rebelling against him when he was his commander in the East.

The 'ten horns' are the 'Proconsuls' or other governors of 'the ten main provinces' of the Empire. They often usurped power, became Emperors, and brought the Empire into danger.

The points of contact then between the prophecy and the history are these, and surely they are not (to begin with) easy of adjustment.

In the prophecy the Fifth King falls and reappears as the Eighth. The actual Fifth Emperor was killed, and either he does not reappear, or he reappears as Domitian. Domitian

<sup>1</sup> [For technical details and explanations see Renan, *op. cit.*, pp. 415—417 and notes; also F. Godet, *Biblical Studies, New Testament*, p. 341 sqq.; F. W. Farrar, *The Early Days of Christianity*, 2nd edition, vol. II. p. 291 sqq. It is interesting to note that Daniel Voelter (*Das Problem der Apokalypse*, 1893, p. 215) identifies 666 (and 616, see note on Irenæus below, p. 171) with Trajanus Hadrianus. ED.]

was Eleventh, and the three intermediate Emperors are not counted, as having been not equal to the occasion.

The link of falling and reappearing (or of the other Wild-beast's head being death-stricken and healed)—which is the characteristic point of the prophecy—is obtained on the historical side by compounding a resemblance between Nero and Domitian so strong that they might have seemed one person, with the belief in Nero's survival and restoration.

It is difficult, however, to sustain the required resemblance to the necessary point, while rumour of escape is common to a vast number of heroes and princes whose life has ended violently in some obscurity. And beyond this, its importance in this case has been, as we shall see, greatly exaggerated.

According to the prophecy, the Eighth King is also the Wildbeast himself. It ought to be shewn, then, that Nero asserted or felt his identity with the Empire beyond any other Emperor. There is no justification for attributing that idea to him, and if he entertained it there is no justification for his idea. Other Emperors were equally the Empire in the same sense.

1. If the first Wildbeast is Nero and Domitian and also is the Roman Empire (and is identified with the Wildbeast of xiii. 3), then the False Prophet is some great minister or vicergerent of Nero's or Domitian's, who established the Imperial worship in the Roman World (xiii. 12), whose thaumaturgy (including the descent of fire) made a universal impression (xiii. 13, 14), and who (16, 17) limited the conditions of commerce by the acceptance of the worship.

What is there here of resemblance to any known personage? What do Tacitus or any historian know of such a minister? Even the interpreters do not propose any one in connexion with Domitian, although he, as the revived Nero, not the slain Nero, should claim the Second Wildbeast as his False Prophet.

Perhaps nothing serious need be said of Vespasian's military faithfulness entitling him to the office; and it seems to present no difficulty that the Second Wildbeast is in that case the natural father of the revived First.

2. 'Simon Magus' perhaps might seem more plausible, but the plausibility disappears if one becomes aware that the person whom they call Simon Magus is two men. The 'Simon (Magus) of the Acts,' the enemy of Peter and the

Apostles, is not the Simon of Gitta who flourished in the generation before Justin, and gave an immense development to the incipient gnostic notions. Justin<sup>1</sup> confounded these together, and his worship with that of Semo Sancus, the Sabine god, and constructed a terrible personage, whom the Clementine Romance and the Legends went on to invest with wild characters. Other Fathers followed Justin. But nothing can be more certain than that we know nothing of the Simon of the Acts but what is contained in the Acts,—which does not leave him Nero's prime minister. The other Simon was by no means the Prophet of Nero either. He was his own Prophet; the centre of his own system. He was, as he taught, himself the Supreme Being, the first GOD, the Father over all and the same as the Son and the Holy Spirit. He had nothing to do with the worship of the Emperor, and had no control of commerce. Even if St John could have been acquainted with him, could any personalities of pseudo-prophets be more characteristically unlike? And then the speaking image of some silly fable has to be presented to us with the childish conjecture that it was real and was a talking model of Nero.

The ten horns are affirmed to be 'the proconsuls' of 'the main' Roman provinces whose power was temporary, who were like Kings while it lasted, and whose frequent revolts and occupations of power injured the Empire.

There is no reality in this picture. There were not ten but nearly twice as many provinces. The Procurators of Imperial provinces were just as important as the Proconsuls of Senatorial provinces. The selection of 'main' provinces is arbitrary to suit the 'ten' of the text. The great governors, &c. could not be said to have 'not yet' (in St John's time) received such 'Kingship' (*v.* 12) as could be called theirs, for the provinces and the Proconsuls had subsisted long before the Empire. They could not be said 'to give their power and authority to the Wildbeast,' for every particle of their magnificently ordered and most beneficent administration was derived personally from the Emperor.

They could not even interpret the law on a new point without immediate reference to the head of the State. 'They bore not the sword in vain,' 'they were a terror to evil-doers,' they were 'a praise to them that did well.' This is the

<sup>1</sup> Justin. Martyr. *Apologia* XXVI., cf. Ovid. *Fast.* VI. 214.

Christian witness to that strongest and most uniform of governments. So far were they from the appearance of crowned Kings that (if this is to be the method of interpretation) they did not even wear the military dress or sword, that it might be understood that the Emperor was all.

If individuals among them became Emperors by the will of their army, the Empire went on, and sometimes they went on 'ignorantly persecuting,' sometimes protecting, Emperor after Emperor, until they became Christian themselves. The Apocalypse does not describe injury but final destruction by one great combination as their work. These interpreters write not only as if Mommsen had never described the provinces and their work, but as if every boy did not know who they were who 'devoured' and 'burnt' the Roman Empire, not in its days of persecution, but when it had long been Christian.

We will now proceed to enquire more minutely what is the evidence of the alleged universal belief in Nero's return first as existing among the heathen and then as existing among Christians.

*What evidence is there of a universal belief that Nero would return?—*

#### 1. Among Heathen.

In A.D. 68 Nero killed himself<sup>1</sup> to escape being killed by the horsemen who were in pursuit, and was buried with an extravagant funeral, superintended by people perfectly acquainted with his person. He was popular in spite of his gross wickedness, because of his profuseness<sup>2</sup>. Flowers were regularly placed on his tomb. Otho wished to honour and imitate his lavishness, and the people often called him 'Otho Nero' in public<sup>3</sup>. The people then did not suppose Nero to be alive. Impostors produced edicts 'quasi vivat,' and placed images of him on the Rostra to excite the people, but without effect. Within the year the remains of Nero were translated from the Domitian gardens to the mausoleum of Augustus.

The same year<sup>4</sup> Volagesus of Parthia sent an embassy to make friends with the new Emperor, and to propose that honours should be paid to Nero's memory.

There was in the East no more than in the West any idea that he was living. The statement appeared only as a mere

<sup>1</sup> Suet. *Nero* 49.

<sup>2</sup> Dio Chrys. *Orat.* XXI.

<sup>3</sup> Tac. *Hist.* I. 78.

<sup>4</sup> Suet. *Nero* 57.

treasonable invention, and like other treasonable inventions had its adherents and believers—but so far as appears only among the lowest orders<sup>1</sup>.

Within a year of Nero's death, in A.D. 69, there were in Achaia and Asia, 'where the present order of things was hateful and there was an appetite for revolution,' several pretenders, ('*pluribus fingentibus credentibusque,*') and stories made up and believed of his living. Tacitus gives an account of one, who much resembled Nero, a slave, getting together some 'poor vagrant deserters' and terrorising the small island of Cythnus<sup>2</sup>. A centurion escaped thence and spread the terror, but 'the growing rumour collapsed' on his being killed and his body forwarded to Rome.

This *was* within a year of Nero's death, and there were others '*at the same time*' whose stories are lost probably in Tacitus' later Books.

In A.D. 79, at the beginning of the reign of Titus, another impostor, one Terentius Maximus<sup>3</sup>, also prompted by his own resemblance to Nero, got some adherents about him in Asia and some on Euphrates, and then fled to Artabanus in Parthia, a great enemy of Titus, who thought he might use this man to promote a movement against him, but thought better of it. This is the slight crisis to which, as we shall presently see, the Sibylline Oracles refer—the return of the fugitive matricide crossing the Euphrates and leading hosts against Rome.<sup>4</sup>

But they were in vain. They only added a superstition to the few.

In A.D. 89, when Nero would still have been only fifty-two years old, Parthia had another pretender, whose extradition was demanded and only obtained with some difficulty<sup>4</sup>.

The existence of these pretenders is against the conception of the fulfilment of the oracles in Domitian.

And now Dion Chrysostom is quoted as if in the reign of Trajan between A.D. 98 and 117, thirty years after Nero's death, he had laid down in a grave 'oration'<sup>5</sup> that 'all'

<sup>1</sup> 'vulgus indoctum,' C. Alexandre, *Oracula Sibyllina*, vol. II., Paris, 1856. Excursus VI. p. 494.

<sup>2</sup> Tac. *Hist.* II. 8. Dion Cassius (Xiphilin.) XLIV. 9.—Zonaras XI. 15.

<sup>3</sup> Zonaras, XI. 18.

<sup>4</sup> Suet. *Nero* 57.

<sup>5</sup> Dion Chrysostom. *Orat.* XXI. *περὶ κάλλους*. Ed. J. de Arnim, vol. II. p. 268. (Berlin 1896.)

his contemporaries wished Nero alive, and that 'most' (...οὶ δὲ πλείστοι) of them fancied he was. This, however, is no 'oration.' It is a wild, coarse, sarcastic Dialogue on the Folly of Mankind. He says Nero has died 'many times' in the pretenders, and his 'most of them' is in the same sneering vein. What he maintains is that, bad as he was, Nero was very lavish, and that the people care for nothing but this, especially in the time of stingy emperors.

If Dion could not have written this (though why should he not?) under Galba, who was hated for parsimony, or Vitellius whose avarice and selfish waste were both infamous, he certainly could not under the great Trajan, his own devoted friend, have written seriously that 'all long for' Nero. Such desire could at any rate have no alliance with the Sibylline Oracles for they always (especially in the Fifth Book which belongs to the time immediately after Trajan) associate the idea of Nero's return with every image of horror. If however Dion is not serious here the rest of his language has no weight.

But the only sensible conclusion is that this rough dialogue was written much earlier and refers to the same pretenders as we have had already.

This then is literally the whole of the evidence that I find for what is described by our Interpreters as 'universal expectation.'

The circumstances were especially provocative of pretenders. But this is no exceptional display of them—A batch of impostors in the year following his death, all insignificant, one ten and one twenty years after his death, both in the interests of Parthia—and Dion Chrysostom's gibe.

That the idea was floated is certain enough, to attribute importance to it is absurd. It was credited by no one of credit.

We must now see whether Christians were more impressed with the idea than the rest of the world.

*What evidence is there of a universal belief that Nero was alive and would return?—*

## 2. Among Christians.

The 'Ascension of Isaiah,' the work in Æthiopia of a Christian of Jewish origin, says that just before the approach-

ing end of the world 'Belial shall descend, the mighty angel, the prince of this world...in the form of a man, an impious monarch, the murderer of his mother, in the form of him, the Sovereign of the World.'<sup>1</sup>

The date of the book lies for certain between Nero's death, June A.D. 68, and the end of 69. So that it exactly ranges with the first set of impostors who appeared on Nero's death.

The Sibylline Oracles were written for the populace and generally by writers of their own class<sup>2</sup>

The Fourth Book, the earliest post-Christian portion of the collection, speaks of 'the secret escape beyond Euphrates of a King from Italy, after committing matricide and many more crimes,' and foretells crossing of the Euphrates against the West and Rome by 'the fugitive with myriads of men.'<sup>3</sup> The Book is by a Judaizing-Christian of Alexandria, and belongs to the year A.D. 79, precisely when the Parthians, as we saw, were threatening to bring out the next Pretender against Titus. It has not exactly a political aim, as we estimate politics. But we must remember that the people who were disturbed in Achaia and Asia on Nero's death were 'agog with desire for a new order of things,' as Tacitus says<sup>4</sup>, 'and with detestation for the present order,' and Egypt was the proposed starting-point of the enterprise of the pretender of Cythnus. The Oracles bespeak attention to possible Eastern movements and associate them with the horror of the return of Nero, and this purpose grows as the same Alexandrine school produces the Fifth Book under the Antonines, and there in very frequent references and in the strongest terms wakens the utmost fear and hatred of such an event.

Now it is true that from these Oracles which used the

<sup>1</sup> *Ascensio Isaiæ Vatis* (ed. Richard Laurence), c. IV. 2 sqq. 1819, reprinted 1889. [See also C. F. A. Dillmann's edition, 1877. ED.]

<sup>2</sup> ...Sibyllistae...homines plerique de vulgo ac in vulgi gratiam scribentes... Alexandre, *op. cit.* vol. II. p. 494.

<sup>3</sup> Alexandre, *op. cit.* vol. I. (1841), 2nd ed. 1869, Bk. IV. vv. 117—125, 137—139. His knowledge of the future ends at A.D. 80. Other passages, which are mere echoes, are Bk. V. 28—33, 105—106, 140—143, 216, 217, 360—365; Bk. III. 63, 64; Bk. VIII. 71. Books V. and VIII. (this part) belong to the time of the Antonines. This part of Bk. III. is as late as Justinian. [It will be observed that the system of dates of the *Orac. Sibyll.* here followed is throughout that of Alexandre. For a comparison with other systems see *Dictionary of Christian Biography*, vol. IV. p. 645, 6. ED.]

<sup>4</sup> ...multis ad celebritatem nominis erectis, rerum novarum cupidine et odio praesentium, Tac. *Hist.* II. 8.

‘Historic Doubt’ as to his suicide there ran a long lasting thread of opinion that he was yet alive. But that is a very different thing from a serious universal belief.

But our question is, What was soberly thought by Christian men of the doctrine contained in these Oracles? What place in Christian teaching had this ‘universal’ belief? If we can answer that, we might be able to form some judgment of the effect which it had had on the teaching of the great master St John.

We shall find it contradicted, condemned as ‘insane,’ as ‘a marvellous presumption’ by the writers who mention it, and it was mixed with other great follies. We shall best see how insignificant this thread was if we compare it with the broad stream of Christian thought.

About A.D. 303, Victorinus<sup>1</sup> says it is established fact (*constat*) that Nero killed himself. This *constat* looks like a contradiction to persons who fancied he was alive. If so, such persons existed. But ‘it was well known’ that they were wrong.

Victorinus’ own position is interesting, because while he disposes of the survival-legend, he really is on the Sibylline side, and apparently originates the theory of Nero’s Resurrection to reconcile it with the fact. But neither did this pass into the stream of the Church’s real teaching.

He holds Nero to be the Wildbeast and also the slain and healed horn. The Seventh King, the ‘one’ who ‘now is,’ was Domitian, under whom St John wrote. Nero will rise from the dead in the consummation of all things and come as the Eighth King, a king suitable to the Jews. He knows nothing of Domitian as realising Nero again, and interposes the history of the world between the Seventh King and the Eighth.

In A.D. 314 Lactantius<sup>2</sup> writes that on the strength of the

<sup>1</sup> Victorini *Scholia in Apocalypsin B. Joannis*, ap. Migne, *Patrolog. Lat.* Vol. v. col. 338.

<sup>2</sup> *De Mortibus Persecutorum*, c. ii. The patched text of Lactantius stands thus: ‘...Unde illum quidam deliri credunt esse translatum, ac vivum reservatum, Sibylla dicente Matricidam profugum a finibus esse venturum; ut, quia primus persecutus est, idem etiam novissimus persequatur, et Antichristi praecedat adventum—*Itaque* fas est credere, sicut Duos Prophetas vivos esse translatos in ultima tempora, atque initium Christi sanctum et sempiternum, cum descendere coeperit, quod Sibyllae futurum praenuntiant: eodem modo Neronem venturum putant, ut praecursor diaboli ac praevious sit venientis ad vastationem terrae et humani generis eversionem.’

The lacunae are thus filled in a hopeless way—*Itaque* gives a form to the



Sibylline prophecy, and because Nero had disappeared and had no burial place<sup>1</sup>, certain lunatics (*deliri quidam*) believe him to have been kept alive. They also believe that as Nero was the first persecutor so he will be the last, and (it may be) the Devil's forerunner at the end, as Christ has two Prophets living still to be His own forerunners.

It is not easy to say whether Lactantius accepted their last opinion. In his other work<sup>2</sup> (*Divin. Institution.* VII. 16, 17) he writes that there would be two [Antichrists], one from the North unnamed, and one from Syria [Belial], the Antichrist who before the judgment would contend with Christ. He took this from his Sibyllines, who mean Nero<sup>3</sup>.

St Martin of Tours<sup>4</sup>, who died A.D. 396, told his disciples

clause which leaves *putant* suspended. *Fas* has been substituted for *nefas*; a second mention of the Sibyl is most improbable. *Praenuntiant* is substituted for *pronuntiant*, of which the obvious subject is *deliri quidam* and the object *Prophetas esse translatos*.

What is wanted in the place of *itaque* is something like *Quod vero*, and for *quod Sibyllae futurum* &c. perhaps *in mundi iudicium*. The passage will then run intelligibly.

"From this, certain crazy folk believe him to have been translated and kept alive, as the Sibyl says, 'the fugitive matricide shall come from the world's end,' that as he was the first persecutor, so too he may be the last, and precede the Advent of Antichrist. But—(a thing we may not believe)—just as they pronounce that the Prophets have been translated alive, against the last times and Christ's holy eternal commencement, when he shall begin to descend to judge the world, so in the same manner they suppose that Nero will come to be the Devil's forerunner and harbinger when he comes to devastate the earth and evict mankind."

I cannot feel sure whether Lactantius said *fas* or *nefas*. He is likely enough to have said 'There's no harm in believing that, like Enoch and Elijah, Nero may come again.' Still Lactantius did not believe Nero to be alive.

[It has been thought better to leave the foregoing paragraphs as they stand. But in 1897 Brandt and Laubmann's edition (now generally accepted as final) was published, in which the text runs thus: '...unde illum quidam deliri credunt esse translatum ac vivum reservatum, Sibylla dicente *matricidam profugum a finibus [terrae] esse venturum*, ut quia primus persecutus est, idem etiam novissimus persequatur et antichristi praecedat adventum—[quod nefas est credere—, sicut duos prophetas vivos esse translatos in ultima [tempora] ante imperium Christi sanctum ac sempiternum, cum descendere coeperit, [quidam sanctorum] pronuntiant: eodem modo etiam Neronem venturum putant, [ut praecursor] diaboli ac praevis sit venientis ad vastationem terrae et huma[ni] generis eversionem.' *Edition* Samuel Brandt and Georgius Laubmann, Vienna, 1897, *Corpus Scriptorum Ecclesiasticorum Latinorum*, Vol. XXVII. pp. 175, 176. ED.]

<sup>1</sup> Cf. p. 164.

<sup>2</sup> [It seems impossible to give any certain date for the *Divin. Instit.* Various opinions are held on the subject, but it is probable that a great part at any rate is posterior to the *De Mort. Persec.* ED.]

<sup>3</sup> Alexandre, *op. cit.* vol. II. pp. 510, 511.

<sup>4</sup> Sulp. Sev. *Dial.* I. (II.) 14.

before his death that Nero and Antichrist will reign as contemporaries in West and East,—Nero restoring idolatry, and Antichrist restoring Jerusalem, Circumcision and the Law, until Antichrist shall conquer Nero and be universal monarch. Antichrist, said Martin, was already a boy who, when of age, would take Jerusalem. Sulpicius says that, as it is now seven years since Martin said so, the event must be very near.

That Martin thought Nero was alive can only be inferred from the fact that Sulpicius thought he *might be*.

Sulpicius Severus<sup>1</sup> (in the early part of the fifth century) himself does not seem quite to have accepted this, as he had his own view that Nero had disappeared, had not been found (and of course not buried); that one who disappears may reappear, and from the apocalyptic passage about the stricken and healed head, he concludes that he will. This is arguing back again, but clearly Sulpicius Severus thought that Nero was this wounded head.

The only other trace I can find of the opinion that Nero was alive or had ever been alive after his suicide is that Augustine (who died A.D. 430) mentions that some thought he was kept alive till his time came, and he says that 'such a presumption was to him very marvellous.'

Now this is all there is in proof of what we have been told was 'the universal belief in Nero's survival.' There was a long lasting thin thread of belief, but that is a totally different thing from a universal belief.

A political prediction of the first century, imbedded in what was believed to be at least a half-inspired prophecy, is extant in the beginning of the fourth and fifth centuries, only to be condemned as delirious and as a marvellous presumption by those who mention it. While Lactantius and Sulpicius were ignorant, many others must have been ignorant, of Nero's gorgeous obsequies and of the translation of his remains. One thinks that no place of his sepulture was known, the other that his body was never found. This ignorance so much added colour to the notion that, considering the diffusion of the Sibylline oracles, the wonder is that the belief was not much more rife.

But we know very well what was the opinion of Christians at large.

<sup>1</sup> Sulp. Sev. *Hist. Sacra*, II. 29.

Irenaeus<sup>1</sup> (who died A.D. 202 or 203) has a long discussion of Antichrist and of the number 666. He illustrates the number by shewing how it is found in ΕΤΑΝΘΑΣ, an irrelevant name, and also in ΛΑΤΕΙΝΟΣ and in ΤΕΙΤΑΝ, which he thinks are names that might have a bearing on the interpretation. But *Nero* himself, or the name *Nero Kesar* never occurred to him<sup>2</sup>.

We have seen how Victorinus (about A.D. 303) disposed of any notion that Nero was alive. His view was partly rational and partly wild, and is detached from the main current of teaching.

The unknown writer called Ambrosiaster or Pseudo-Ambrosius<sup>3</sup> (who is supposed to have written during the Episcopate of Damasus, A.D. 366—384) regards the Roman Empire as the great hindrance to the system of persecution (which he takes to be the 'mystery of iniquity') and to the appearance of Antichrist. He has no notion of Nero's having any relation to the matter except as the beginner of persecutions.

John Chrysostom<sup>4</sup> (who died A.D. 407) looks on the Roman Empire as the hindrance to the development of the 'mystery of iniquity,' which was indeed 'already working' when Nero was in the midst of it. But the Empire keeps it back. When it goes the way of all empires, then Antichrist will appear. Nero was a *type* of Antichrist, because he wished to be thought a God, and Antichrist will openly call himself GOD. If Nero had already been nearly as bad, what wonder if Antichrist himself should come soon?

Here Nero was no more than a type. He was of course long dead. There is no thought of Domitian having fulfilled him.

Jerome<sup>5</sup> (who died A.D. 420) says that Antiochus Epiphanes as persecutor of the Jews prefigured<sup>6</sup> Antichrist who will

<sup>1</sup> Irenaeus, *Contra Haereses*, v. 30. [The *varia lectio* 616 given by Irenaeus corresponds to the Latin name *Nero* [Kesar] transcribed in Hebrew. ED.]

<sup>2</sup> *Orac. Sibyll.* Bk. v. 28 (Alexandre) gives the number of Nero's name as 50, so that here there was no suspicion that 666 was a Hebrew indication of it, though the author is an Alexandrian Jew.

<sup>3</sup> Ambrosiast. on II Thess. ii. 7, 8 (in Ambrosius' works).

<sup>4</sup> Ioann. Chrysost. *Hom.* iv. 1 on II Thess. ii.

<sup>5</sup> Hieron. *in Dan.* xi. 28—30; *Ep.* 121, *ad Algasiam*, c. xi.

<sup>6</sup> This type is of course early. Cyprian *ad Fortunatum* 11. (Ed. Hartel, p. 338. 25 *Corpus S.S. Ecclesiasticorum Latinorum*, Vienna), '...immo in Antiocho antichristus expressus...'

persecute Christians. He says that many think Nero will be Antichrist, but not a word of his having lived on, or of any fulfilment in Domitian.

Augustine (who died A.D. 430) thinks<sup>1</sup> 'he that letteth' may be the Roman Empire. Some think Nero will rise again to be Antichrist. A great number therefore did not share in the 'marvellous presumption' of his being alive.

[Commodianus, circ. A.D. 250, has a reference to Nero :

Cum fuerit autem Nero de inferno levatus  
Helias veniet prius signare dilectos. (*Instr.* I. 41. 7, 8.)

Andreas Cæsariensis (before A.D. 500) makes no mention of Nero but says that Antichrist as King of the Romans shall vanquish the kingdoms of Daniel. ED.]

We hear then from Irenaeus onwards through the Ambrosiaster, Chrysostom, Jerome, Augustine, a perfectly sane consensus with varieties.

The Roman Empire has a protective<sup>2</sup> effect on Christianity. Within it there had been a dread antichristian force at work, but the Empire keeps Antichrist at bay. Of that Antichrist, who will come after the Empire and in the end of the 'age,' Nero, in his wickedness and in his persecutions, was a type. That is his character and function. Victorinus thought, and Augustine mentions without comment the opinion, that Nero would be the personal Antichrist.

There is no mention among these real teachers of Nero's ever having been alive after his suicide—none of a 'universal Christian expectation' of his return—none of Domitian's offering any reproduction of him, or any fulfilment of any prophecies about him.

This is the sane and real tradition of the Church.

St John is to be credited with accepting, circulating, incorporating in the Apocalypse fables which the Church was too wise to receive from him.

We may now briefly restate the line of interpretation which is the supposed key to the prophecy and its construction.

<sup>1</sup> *De Civit. Dei* xx. 19. 3.

<sup>2</sup> Compare *Dict. Christian Biography* on Prudentius' view of Empire.

St John has to instruct the Christians that their chiefest enemy is the Roman Empire, and that the end of that enmity will be the ruin of the Empire. The life and work of Nero, who was identified with the Empire, would revive metaphorically in the reigning Emperor Domitian.

In order to express this intelligibly, but (to avoid mischief) enigmatically, St John makes use of the 'universal' belief that Nero was alive and would return.

We may repeat in passing that Nero's identity with the Empire is not more palpable than that of others, but is essential to the interpretation—since the Wildbeast is also the eighth head. And we may demur to the concession 'metaphorically,' since the other heads are each literally an Emperor.

But there are graver difficulties, and of another order.

Was St John one of those who believed it—or did he, when he used for his purposes the universal belief, not believe it? And did he believe two other things necessary to this interpretation?

These are the points.

I. Did St John believe:—

1. That Nero was alive and would return to power?
2. That Simon Magus was a vast spiritual force in Nero's reign?
3. That his prophecy [embodying these stories] was being fulfilled or shortly would be fulfilled in history? *e.g.* that the reigning Emperor Domitian, with the agencies he used against Christianity, fulfilled it.

II. Or did St John not believe the legend, but only used it as a vehicle?

I. 1. If St John believed that Nero was alive we have seen that, although in that case he believed what many believed, yet he believed not only what was not true, but what decently-informed and reasonable heathen never believed, and what Christians as represented by their sober and rational writers never believed. We have seen that the language which has been so freely used as to Nero's return being '...the common expectation of that day,' being universally expected<sup>1</sup> [or even 'being at a white heat during

<sup>1</sup> F. W. Farrar, *The Early Days of Christianity*, 2nd edition, vol. II. pp. 284 and 300.

the continuance of the Flavian dynasty<sup>1</sup>] is exaggerated beyond bounds.

2. Did St John believe that Simon Magus was a vast spiritual force in Nero's reign, propagating the worship of the Emperor and enforcing it by commercial restrictions?

This is a far wilder account of Simon than is to be found in any legend or romance. And yet the Simon of romance was a wild compound of the deceiving and disappointing convert of the Apostles with a later pre-gnostic gnostic.

The Simon of Nero upon fuller acquaintance loses the prestige of apostolic condemnation; the Simon of the Acts loses the importance at Rome; neither of them acted like the False Prophet of the Apocalypse, and no attempt is made to produce a replica of the Neronian Simon under Domitian essential as this is to the interpretation.

It is useless then to ask whether St John believed in such a Simon, for there was no such Simon to believe in, and no one thought there was until the later Simon himself had passed away long enough for men to imagine his impossible identity with the older one.

3. Did St John believe that the prediction attributed to him would shortly be fulfilled or was already fulfilling itself in his own time? That Nero in some form was coming back as an 'Eighth King,' with so powerful a Minister to support him, that the Empire was in some way identical with him; that the Empire and he and 'ten' Proconsuls, Procurators or Praetors would combine to destroy Rome?

In Daniel we find a prophecy so true to history that there are difficulties in distinguishing it from history. But the correspondence of history with this interpretation of the Apocalypse cannot be found. Fortune-tellers' divinations, circus-stories, provincial 'canards,' suppressed pretenders, guesses about mechanical talking images, are not history. If a prophecy is fulfilled in history, it is itself at least a grand if cloudlike outline of the most salient, impressive, and of course verifiable points, but above all of the living principles of that history. But if the outline of history which comes out of it is quite different from the course of events, above all if it brings into relief not principles but anecdotes, its history is not true

<sup>1</sup> J. B. Lightfoot, *Apostolic Fathers* (1890), Part I. *Clement of Rome*, vol. II. (Essay on the Epistle of Barnabas, § 4), p. 512.

history. And the prophecy which yields that outline is not true. It is false prophecy.

Did St John *not* believe the Legend, but use it simply as a vehicle, a way of formulating what he had to communicate?

Then it is the belief of certain subjects of the Empire which is worked into his vision in order to quicken a general apprehension of the evil to come as identical with what was remembered with such intense horror of Nero's action; to direct Christian minds to the unearthly sources of the activity of their rulers and to assure them that it would shortly consume itself.

But while it is easy to say now that a popular fancy supplied the material, without its being necessary that the writer should himself accept it, that easy suggestion leaves out principal facts. We must remember that at the time it was not only a false horror which is said to have been that used, but one which had a political significance. It was hostile to the peace of the district where it existed, and where it was thus encouraged,—among others the very district in which St John lived, especially among the Christians for whom all this was written in cipher. St John was committing a grave political offence, and an offence alien to all the apostolic teaching upon loyalty to 'the King.'

It might seem at first sight as if he were making the same use of the legend as the Sibylline Oracles do or the Ascension of Isaiah.

But in truth there is no parallel.

The Oracles use the story, as we have seen, to arouse or strengthen local feeling against any Eastern movement by the fear and hatred of Nero's name. But St John is made to conjure with the same spell, not for but against the Empire, and against the reigning sovereign.

Again, the person aimed at in the prophecy is the same person who is the subject of the legend,—he, Nero, and his double 'the worse Nero.' A false story about a man is made to supply the furniture for a true prophecy about the same man, on the excuse that though others believe the story the writer does not. The extravagances of the legend are used to identify the historical character meant in the prophecy. But being not only false, but not accepted by sane Christians or sane heathen, they do not really identify him. They

identify him only in the imagination of those who believed what St John did not believe. For all others they were caricature if they were known to be meant for certain Emperors, and if this was not known they were useless. This part at least of our book is a texture of stories which need not be characterized, and a machinery scarcely less untrue than the system to be overthrown by it.

II. The one case left is that St John did not believe the fables and did not use them. For purposes of interpretation they have no existence.

What then are the sixth head, the lawgiver of commerce, the ten horns? If I do not know I have no reason to think they are a live Nero, a compound Simon and eighteen provincial governors.

Is it essential that I should know? Yet?

I have dwelt at length on this one example of a method of interpretation by persons and events partly because of the great names of those who (as I think, without adequate examination) have lent themselves to its plausibilities. But I have dwelt on it much more because of these plausibilities. There is no other instance throughout the book which can compare with this one of Nero for apparent verisimilitude. If this one is proved to be utterly unworthy, I venture to believe that the system stands condemned root and branch.

I hope it is not presumptuous to say that to me the Apocalypse presents itself as a whole, and—wherever I seem able to follow it, in detail—on a wholly different plane.

In the mind of St John I seem to see mirrored a comprehensive and penetrating view of the principles which maintain the self-deceiving half of human nature in its death-struggles with a Divine Wisdom which slowly vanquishes it. He is a Seer who sees within all the beneficence and majesty of Government, behind all the wealth and grace of society, a spirit sitting which is dead against the Christ. He is the giver of truth about all those most potent influences which work under the life of all society, making merchandise of virtue and vice, of truth and policy: influences which work wonders in the life of civilisation as we know it, and seem bright with undying fire; influences which have their seal not only in hostile anti-Christian religions or in old Rome, but in



powerful churches reformed or unreformed, and no less in sects which have revolted from dogmas and which do not permit their apostles to declaim against selfishness and greed.

The desperation of the struggle is in his soul. All his sympathy is with those who suffer GOD'S terrors with a troubled mind, only not willing to succumb to the gigantic forces cosmic and spiritual which beset them. He cannot minimise those forces to which in his Epistle he attaches such intense importance, for in every age they are strong enough to represent the Christian side as retrogressive and make it believe that it is retrograding. But he can inspire individuals, each in his turn, with the certainty that he can himself become O NIKΩN, and that the City of GOD will at last descend.

It is this victory of individuals whom no man can number which constitutes the Triumph of the Church. The chief mediaeval error was that the Church has a life and a reign of its own independently of all or of any individuals.

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